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NEW TESTAMENT ABSTRACTS



PERIODICAL ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE

ISSUED BY THE THEOLOGICAL FACULTY OF WESTON COLLEGE, WESTON, MASS.

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NEW TESTAMENT ABSTRACTS



VOLUME TEN

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VOLUME 10

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- | | |
|--|---|
| African Ecclesiastical Review
(Masaka, Uganda) | Catholic Biblical Quarterly
(Washington) |
| American Benedictine Review (St.
Paul, Minn.) | Catholica (Münster) |
| American Church Quarterly (New
York) | Chicago Studies (Mundelein, Ill.) |
| American Ecclesiastical Review
(Washington) | Christian Century (Chicago) |
| American Journal of Archaeology
(Princeton) | Christianity and Crisis (New York) |
| American Journal of Philology
(Baltimore) | Christianity Today (Washington) |
| Ami de Clergé (Langres) | Christus (Paris) |
| Andover Newton Quarterly (Newton,
Mass.) | Church Quarterly Review (London) |
| Andrews University Seminary Studies
(Berrien Springs, Mich.) | Churchman (London) |
| Angelicum (Rome) | Ciencia Tomista (Salamanca) |
| Anglican Theological Review
(Evanston, Ill.) | Ciudad de Dios (Escorial) |
| Antonianum (Rome) | Civiltà Cattolica (Rome) |
| Australasian Catholic Record
(Sydney) | Clergy Monthly (Ranchi) |
| Australian Biblical Review
(Melbourne) | Clergy Review (London) |
| Bausteine (Soest in Westfalen) | Collationes Brugenses et Gandavenses
(Bruges) |
| Bibbia e Oriente (Milan) | Collectanea Mechliniensia (Malines) |
| Bibel und Kirche (Stuttgart) | Collectanea Theological (Warsaw) |
| Bibel und Leben (Düsseldorf) | College of the Bible Quarterly
(Lexington, Ky.) |
| Bibel und Liturgie (Klosterneuburg) | Commentary (New York) |
| Bible et Terre Sainte (Paris) | Communio Viatorum (Prague) |
| Bible Today (Collegville, Minn.) | Concordia Theological Monthly
(St. Louis) |
| Bible Translator (London) | Continuum (Chicago) |
| Bible et Vie Chrétienne (Paris) | Cultura Bíblica (Segovia) |
| Biblica (Rome) | Dansk Teologisk Tidsskrift
(Copenhagen) |
| Biblical Archaeologist (New Haven) | Dialog (Minneapolis) |
| Biblical Research (Chicago) | Didascalia (Rosario, Argentina) |
| Biblical Theology (Belfast) | Divinitas (Rome) |
| Bibliotheca Orientalis (Leiden) | Divus Thomas (Piacenza) |
| Bibliotheca Sacra (Dallas) | Doctrine and Life (Dublin) |
| Biblische Zeitschrift (Paderborn) | Dominicana (Washington) |
| Bijdragen (Nijmegen) | Downside Review (Bath) |
| Bridge (Newark) | Dublin Review (London) |
| Bulletin of the American Schools of
Oriental Research (New Haven) | Ecumenical Review (Geneva) |
| Bulletin of the Evangelical Theological
Society (Wheaton, Ill.) | Encounter (Indianapolis) |
| Bulletin of the John Rylands Library
(Manchester) | Ephemerides Mariologicae (Madrid) |
| Bulletin de Littérature Ecclésiastique
(Toulouse) | Ephemerides Theologicae
Lovanienses (Louvain) |
| Bulletin de Théologie Ancienne et
Médiévale (Louvain) | Erbe und Auftrag (Beuron) |
| Cahiers de Joséphologie (Montreal) | Estudios Bíblicos (Madrid) |
| Canadian Journal of Theology
(Toronto) | Estudios Eclesiásticos (Madrid) |
| Carmelus (Rome) | Etudes (Paris) |
| | Etude Franciscaines (Blois) |
| | Etudes Théologiques et Religieuses
(Montpellier) |
| | Euntes Docete (Rome) |
| | Evangelical Quarterly (London) |
| | Evangelische Theologie (Munich) |
| | Evangile (Paris) |
| | Expository Times (Edinburgh) |
| | Franciscan Studies (New York) |
| | Franziskanische Studien
(Paderborn) |

PERIODICAL ABSTRACTS

INTRODUCTION

1. L. ALONSO-SCHÖKEL, "The Function of Language in the Scriptures," *Continuum* 3 (1, '65) 22-32.

If we wish to distinguish various aspects of language, we must speak of language as symbolizing (embodying statement and representation), as expressing (indicating an interior state) and beckoning (addressing or calling another). Some have thought that in the Scriptures God used language only in its function of statement and that revelation consists of a collection of objective propositions. God would then have proposed a series of revealed truths in which the expressive or evocative functions of language are accessory and peripheral, being merely the contribution of the human author.

But if God in a personal exchange wishes to reveal Himself to us as a person, He must use the medium of language in all its functions. Scripture therefore must be read as an integral literary work embodying all the functions of language in which God speaks to me. Paul's account of man's struggle (Rom 7) is a page in which God not only reveals how He acts toward men but also how men react when confronted with God. We should always regard the inspired text as objective, personal and dynamic: objective because it reveals facts and events; personal, because it shows God as a person in the act of revealing Himself; dynamic, because it calls forth and makes possible a response on the part of man. These three aspects are called "dialogue functions," since they all have reference to an interlocutor and are meant for communication.

Modeled on these are three other functions which are called "monologue functions." Language is informative for me, since I use it to help me think. I can express my feelings to myself as to another, and I can also address myself and stir myself to action. Monologues occur in Scripture, e.g., in Paul and in prayers. Once we admit the plurality of functions in sacred language we see more clearly why the early Fathers sought and found in Scripture not only Christian doctrine but also Christian prayer and life.—J. J. C.

2. F. Hoyos, "La Palabra de Dios, el Concilio y nosotros. Hechos y reflexiones," *RevistBib* 27 (1, '65) 2-15.

The article studies Vatican II's documents concerning various phases of revelation: the definition of the term, the modern biblical movement, the approbation given to scientific exegesis, and the new light thrown on the interpretation and inerrancy of Scripture.

3. W. E. HULL, "The Relevance of the New Testament," *RevExp* 62 (2, '65) 187-200.

In a 1936 address at Cambridge, Dodd called for a new orientation in NT studies, a change from piecemeal analysis and dissection of the text to a unify-

ing grasp of the entire NT. With this Cambridge manifesto the movement called biblical theology was decisively launched for a generation in the English-speaking world. The results of Dodd's movement are here appraised.

(1) Ironically biblical theology in meeting one need raised another problem. By providing a more profound understanding of the first century, it widened the chasm between the original gospel message and the present day. "The result was an unbearable paradox: the better we came to understand that ancient faith, the more irrelevant it appeared to be for our day." To meet this new problem there arose another movement, the new hermeneutic (Fuchs, Ebeling, J. M. Robinson) which seeks to translate the original living reality of the gospel into the life of today. (2) Here the central problem of relevance is raised by the nature of history. For the revelation came to expression in and through a specific historical situation to which it was addressed.

(3) Our task must be to make the biblical message "relevant for our situation in the light of its original relevance for the situation to which it is forever bound in the unity of proclamation." (4) Practically, four factors enter into this work. (a) A study of the NT world with its rapid and widespread changes. (b) A study of the NT faith which came to expression in response to the human predicament. "The interpreter must make a careful comparative study of both the true and the false changes advocated within the New Testament situation in order to formulate criteria for the authentic modification of the biblical message in any period." (c) A study of the twentieth century with an assessment of the impact of rapid change upon the spiritual sensibilities of modern man. (d) A relevant message for today. The interpreter "must dare to engage his world in dialogue, struggling to make that same purposeful impact today which God made through his servants in the long ago."—J. J. C.

4. A. HULSBOSCH, "Het verstaan van de Schrift. Over het hermeneutisch principie. [Le principe herménéutique]" [The Understanding of Scripture. On the Hermeneutical Principle], *TijdTheol* 5 (1, '65) 1-27.

Bultmann's theory of a general hermeneutical principle postulates that the understanding of a literary document is possible only as a function of an experienced relation existing between the exegete and the thing or event spoken about in the text. The interpretation of the NT should be guided by an authentic explanation of human existence elaborated by the aid of philosophy. With the theology of the Reformation B shares an insensitivity to the real values contained in revelation. His theology is controlled by the dilemma between a biological, deterministic concept of salvation and a forensic concept of grace. Further, he conceives justification as a purely exterior relation. Hence his theology cannot be other than a theologically tainted rationalism. Encounter, the central element of his theology, exists only in appearance.

Catholic exegesis must also use a general hermeneutical principle if it is to avoid the errors made by those Catholics who have attempted demythologizing. The starting point must be biblical anthropology. The concept of human knowl-

edge underlying NT theology is that of an immediate, concrete contact both of sensory perception illuminated by the interior light, and of visible creation as a vehicle of divine revelation. Every form of exterior relation must be eliminated from the definition of Christian existence. When Catholic theology re-establishes the personalist element of human existence and Protestant theology eliminates external relations, then both can proceed to a new reading of the Bible.—S. E. S.

5. H. KRUSE, "The Role of Scripture in Theological Epistemology, Part III, *KatorShin* 4 (1, '65) 1-48. [In Japanese.] [Cf. § 9-1039.]

The objectively absolute infallibility of Scripture is tampered with by our subjective ways of understanding and interpretation. To understand God's message we must know the literary intention of the human author, but whatever certitude we attain in this quest, it cannot surpass the certitude gained in any other historical research. Help from authoritative guidance, from attempts to harmonize a passage with the whole of Scripture or the faith, or from the *sensus plenior*, are all only apparently helpful. The typical sense, though, is accessible even to historical research.—S. E. S.

6. C. H. PINNOCK; "The Case Against Form Criticism," *ChristToday* 9 (July 16, '65) 1064-65.

The following propositions show that radical form-criticism impedes historical research and would undermine Christianity. (1) Primitive Christianity is stamped by the impact of the person and work of Jesus Christ. (2) At the outset of the apostolic age we are confronted by a Messianic belief in Jesus and an affirmation of His Resurrection. (3) Members of the early churches were as interested in details about Jesus as we are and found in their midst informed persons acquainted with these details. (4) The apostles played a decisive role in the early years of the Church. (5) The great and unwarranted assumption of radical form-criticism is that the community exercised a large creative role in the production of the gospel tradition. (6) The evidence opposes the hypothesis that Christian ideas and practices were historicized by being read back into the Gospels. (7) Form-critical arguments are often circular. (8) In its analysis of the "biology of the saga," form-criticism ignores the small time lapse separating the historical facts and the written documents. (9) Form-criticism minimizes the value of external evidence. (10) The gospel stories were transmitted in a manner somewhat similar to the way in which the rabbis handed on their tradition. (11) Form-criticism has become an instrument for the extension of the "new quest" of the historical Jesus, an editing device designed to rid the Gospels of the supernatural Christ.—J. J. C.

7. J. ROHDE, "Formgeschichte und Redaktionsgeschichte in der neutestamentlichen Forschung der Gegenwart," *TheolLitZeit* 90 (3, '65) 226-228.

An unpublished 1962 Berlin dissertation here summarized gives an extensive

survey of the history and present state of form-criticism and redaction-criticism (Band I, xxii and 304 pp.; Band II, pp. 305-547, Notes pp. 1-76).

8. G. ROXBURGH, "Scientism and the Bible," *BibToday* 1 (18, '65) 1163-67.

Scientism, the constant tendency to subject the universe, things and people to a cold, objective analysis, can form our minds in a way foreign to the mentality of revelation and thus prevent us from properly understanding the message of the Bible.

9. R. SCHNACKENBURG, "Biblical views of revelation," *TheolDig* 13 (2, '65) 129-134.

A digest of an article which was published in *BibZeit* 7 (1, '63) 2-22 [cf. § 8-16].

10. A. N. WILDER, "Interpretation in Contemporary Theology. VI. Reconciliation—New Testament Scholarship and Confessional Differences: Part One," *Interpretation* 19 (2, '65) 203-216; ". . . VII. . . Part Two," 19 (3, '65) 312-327.

This paper is a summary of and analysis of the "Consultation for New Testament Scholars on the Ecumenical Perspective of Their Work" held at Montreal, July 26—Aug. 1, 1963, under the auspices of the Ecumenical Institute at Bossey, Switzerland. The topic chosen was reconciliation. Papers reflecting selected confessional traditions were read, as well as papers by NT scholars (Käsemann, Beasley-Murray, J. M. Robinson, Wilder). It was recognized that differing views in the churches often rest on different uses of Scripture; but also that the NT itself offers varying views of reconciliation in various contexts. The problem therefore is finally one of hermeneutic and of identifying a normative lead in the gospel. The present paper concludes with discussion of such hermeneutical proposals especially by Robinson and Käsemann.—A. N. W. (Author).

Revelation, cf. § 10-275.

Bultmann

11. P. J. CAHILL, "Bultmann and Post-Bultmann Tendencies," *BibToday* 1 (18, '65) 1168-75.

"This article is an examination of the post-Bultmann evolution, an effort to analyze the new quest. Four major points guide this attempt: first, a schematic history of the problematic of the Jesus of history; secondly, a brief presentation of the thought of Bultmann's former students; thirdly, Bultmann's reaction to the recent developments; fourthly, observations on two aspects of the new quest."

12. D. EICKELSCHULTE, "Hermeneutik und Theologie bei Rudolf Bultmann. Zu den Möglichkeiten eines Gesprächs mit der katholischen Theologie," *Scholastik* 40 (1, '65) 23-54.

A lengthy and extensively documented survey of Bultmann's theories leads up to a consideration of the contributions made by Catholic authors (G. Hasenhüttl, F. Theunis, G. Greshake, etc.) who have discussed his hermeneutics and theology.

13. J. HOPKINS, "Bultmann on Collingwood's Philosophy of History," *Harv TheolRev* 58 (2, '65) 227-233.

Bultmann's treatment "of Collingwood's philosophy of history falls short in three respects. First, he views Collingwood through the eyes of existential categories and offers a series of interpretations of what Collingwood means, or of what follows from Collingwood's statements. Thus, the familiar Bultmannian concepts of 'act of decision,' 'living in responsibility over against the future,' 'eschatological moment' are alleged to be implicit in Collingwood and to *follow* in some way from his writings. Perhaps Bultmann's 'pre-understanding' has led to this mode of rendering Collingwood; but if so, such pre-understanding is illegitimate. Secondly, Bultmann has failed to analyze the theory of re-enactment, though he makes many references to it. His tendentious interpretation of Collingwood has taken him away from a serious appraisal of one of the most important aspects of Collingwood's philosophy of history. Finally, two criticisms Bultmann *does* offer of Collingwood are both misguided. He criticizes Collingwood for not setting forth a penetrating analysis of self-knowledge and of personality; that is, he criticizes him for not propounding an existentialist conception of the self. This objection is legitimate, given Bultmann's point of view; but it is untelling, since Collingwood never intended in the *Idea of History* to work out a detailed analysis of the self. Bultmann's strictures are not so much directed against Collingwood (and Croce) *per se* as against all non-existentialist theories. Bultmann's other criticism about Collingwood's limiting history to human affairs has been shown to be unwarranted.

"It is ironic that Bultmann's Gifford Lectures, dealing with questions of hermeneutic, should have erred so egregiously in their interpretation of Collingwood's philosophy of history. They err by failure to take account of the full scope of Collingwood's writings. Any attempt to understand Collingwood by isolated and unexplicated quotations from the *Idea of History* is destined to fail."

14. G. E. LADD, "The Role of Jesus in Bultmann's Theology," *ScotJournTheol* 18 (1, '65) 57-68.

The article first sets forth Bultmann's views, then makes some observations upon them. Bultmann seems to have destroyed the uniqueness of God's act in Jesus except in so far as Jesus inaugurates a series of encounters with the word of God. In Bultmann's theory there is an appearance of subjectivity since

the eschatological event "consists not of what happened in Jesus but of what happened *in* the hearers of His Word, and what happens *in* me when I hear the Word." True, Bultmann rejects the accusation of subjectivity, but what he means by objectivity is not what is usually meant by the term. Again, a fundamental issue is the acceptability of Bultmann's anthropology. His anthropology is not Pauline, and his theology would be "more biblical if we modified his structure to say that God acts through Jesus and through the *Kerygma* in the lives of those who hear and respond."

Furthermore, Bultmann seems open to criticism in his definition of the *Dass* of the historical Jesus. On the basis of his presuppositions he seems to say too much when the *Dass* "includes Jesus' consciousness to be the bearer of the Word." Another important question is why the kerygma arose around Jesus and not around John the Baptist. For Bultmann this is an insoluble riddle. The only answer is that the kerygma was created not only because of the *Dass* but also because of the *Was* of the Jesus of history. Finally, Bultmann seems to have shifted his position on the question of whether or not Jesus as the bearer of the word brought men to authentic existence.—J. J. C.

15. G. MAINBERGER, "Entmythologisierung, Technik und Eschatologie. 4. Internationales Kolloquium in Rom," *FreiZeitPhilTheol* 11 (1-4, '64) 396-398.

The University of Rome was host on Jan. 7-12, 1964, to the fourth *Colloquio internazionale su tecnica e casuistica*. At the convention R. Marlé read a paper on casuistry and universally valid morality, E. Benz discussed the Christian kerygma, and K. Kerényi treated the Colloquium's theme expressly under the aspect of myth.—J. F. My.

16. D. E. NINEHAM, "Theologians of our Time: XIX. Rudolf Bultmann," *ExpTimes* 76 (10, '65) 300-306.

A statement of the development of Bultmann's account of Christian origins stresses the way in which his exegetical and hermeneutical methods are aimed at meeting pastoral needs; a brief statement of some of the major criticisms levelled against Bultmann concludes the exposition.

17. R. SCHNACKENBURG, "El Método de la 'historia de las formas' en la investigación de los Evangelios," *SelecTeol* 3 (12, '64) 260-266.

A digest of an article which appeared in *ZeitKathTheol* 85 (1, '63) 16-32 [cf. § 8-36].

18. H. SEEBASS, "Kirchliche Verkündigung und die sogenannte Entmythologisierung," *KerDogma* 11 (2, '65) 143-163.

As a contribution to the Bultmann debate, his presuppositions are studied,

several crucial examples are discussed, and much attention is given to the idea of the parousia.

19. H. STIRNIMANN, "Katholischer Konsensus mit Bultmann?" *FreiZeitPhil Theol* 11 (1-4, '64) 399-405.

G. Hasenhüttl, *Der Glaubensvollzug* (1963), has ably presented Bultmann's position and shown that it has many points of similarity with Catholic doctrine. In the final chapter, however, three of the five points which are treated call for further qualifications. Suggestions are here given for profitably continuing the debate on this subject.—J. J. C.

Inspiration and Inerrancy

20. F. DREYFUS, "L'inspiration de la Septante. Quelques difficultés à surmonter," *RevSciPhilThéol* 49 (2, '65) 210-220.

P. Benoit offers three main arguments for the inspiration of the LXX. (a) The early Church believed the LXX was inspired. (b) Since we admit the inspiration of some books in the Alexandrian canon that are not translated from the Hebrew, we should logically admit the inspiration of the translated books. (c) The LXX forms an indispensable link in the development and transmission of revelation. These arguments seem valid, but serious difficulties remain.

(1) For the LXX version of Daniel the Church substituted Theodotion's translation as being closer to the original Hebrew, even though Theodotion intended his translation as a polemic against the Christians. On the other hand, Mt 24:30; 26:64 quotes not Theodotion's Daniel, nor a translation of the MT, but the LXX. (2) D. Barthélemy, *Les devanciers d'Aquila* (1963), has shown that the LXX of Ecclesiastes is the work of Aquila, that Theodotion and his school produced the LXX of Lamentations, Canticles, Ruth, part of Samuel-Kings and a recension of the Minor Prophets, that Theodotion's translation was not a new one but simply a revision of the earlier LXX. Yet all these books, products of rabbinical schools, were accepted by Christians as inspired. However, it would be strange for an author to be inspired in producing a version intended to undermine Christian interpretations based on the earlier LXX. Moreover, Barthélemy thinks that Canticles, Ruth and Lamentations were not translated into Greek until after the time of Christ. (3) Trent in listing the canonical books omits the Third Book of Esdras. T. Denter claims that Trent did not deny that other books not listed by it were inspired, but this opinion is not solidly founded.

The objections here given can perhaps be met if inspiration is taken as an analogous term so that the LXX was inspired to a lesser degree than the original text. The Holy Spirit could have been operative in the LXX as He is in the Church, clarifying revelation through the solemn pronouncements of the Popes and the Councils.—J. F. My.

21. A.-M. DUBARLE, "Note conjointe sur l'inspiration de la Septante. La valeur de certains arguments proposés en sa faveur," *RevSciPhilThéol* 49 (2, '65) 221-229.

Some arguments usually advanced for the inspiration of the LXX are not convincing. (1) The NT writers, it is claimed, quote the LXX whose reading is essential for their proof and therefore the LXX is the inspired word of God. However, the apostles were concerned with handing on a deposit of belief and did not carefully distinguish what was strictly the word of God and what was more or less provisional. Scripture is cited together with non-canonical writings (Jude 9, 14-15). In Acts 2:14-36, if Luke accurately translates Peter's Aramaic, the apostle cited Ps 16 according to an Aramaic Targum—which does not favor the inspiration of the LXX. On the other hand, if Luke there freely quotes Peter, does the Evangelist endorse every statement of the apostle, e.g., that David was the author of Ps 16 (Acts 2:25)?

(2) It is asserted that God would not have allowed an original text to perish unless it was replaced by an inspired version. But this principle is not evident, and its application is difficult. (3) Some claim that the LXX created a new language which was used by the NT writers. It seems rather that what is distinctive in the biblical message comes not from the terms but from the context.

In favor of the inspiration of the LXX one could argue that Third Esdras could be inspired since it is a doublet, and there are other doublets in the OT. In general, there are two contrasting attitudes regarding Scripture. One is maximizing and, fearing lest anything precious in the deposit of faith be lost, claims that the LXX is inspired. The other tendency is minimizing and, recognizing that the text of the Bible has been imperfectly preserved, does not see the necessity for postulating the inspiration of a version.—J. F. My.

22. E. GUTWENGER, "Die Inerranz der Bibel. Reflexionen zu einigen Neuerscheinungen," *ZeitKathTheol* 87 (2, '65) 196-202.

A critique is given of the following recent writings on biblical inerrancy. O. Loretz, *Die Wahrheit der Bibel* (1964), does not solve the problem with his thesis that the Bible is true in so far as it speaks of God who is true. Ultimately it is a question of the facts that are the basis for the scriptural accounts. If Loretz' reasoning is carried to its logical conclusion, all the OT and the NT narratives could be poetical creations but would nevertheless be true since they portray God's truth, i.e., His fidelity to His promises. H. Kruse, *Die Heilige Schrift in der theologischen Erkenntnislehre* (1964), explains the truth of the Bible by the ancient writer's manner of thinking and by the degree of firmness with which the statements are made. Undoubtedly inspiration is not an invariable entity, and the strength of a writer's affirmation differs in various parts of Scripture. Accordingly Kruse's study is fittingly concerned with the meaning and the truth of the assertions. N. Lohfink, "Irrtumslosigkeit der Schrift" [cf. § 9-35], starts from the fact that centuries intervened be-

tween the composition of the first and the last books of Scripture. The Bible, he maintains, is inspired as a whole only after its completion and therefore is without error; consequently apparent contradictions and untruths in individual books become relative in the context of the entire Bible. However, each book at the time of its writing was the word of God and therefore at that time—and not only later—must have been without error.—J. A. S.

23. N. LOHFINK, "La Escritura como unidad. Su inspiración e inerrancia," *SelecTeol* 4 (14, '65) 170-178.

A digest of an article which appeared in *StimmZeit* 174 (9, '64) 161-181 [cf. § 9-35].

24. J. W. MONTGOMERY, "Inspiration and Inerrancy: A New Departure," *BullEvangTheolSoc* 8 (2, '65) 45-75.

In the present controversy over biblical authority it is claimed that inspiration can and should be held without inerrancy. The two, however, cannot be separated. A survey of the matter leads to these conclusions. (1) Inerrancy is now under attack not because of the discovery of empirical data militating against the view, but because of the climate of philosophical opinion presently conditioning Protestant theology. (2) The current theological *Zeitgeist* "is governed by existentialistic and dualistic aprioris." (3) The fundamental axioms of both dualism and existentialism are analytically meaningless. Hence one can conclude to the central claim of this article, i.e., "that the current attempt to maintain a divinely inspired but non-inerrant Bible is as analytically nonsensical as are the dualistic and existential assumptions upon which the attempt rests." This thesis is then established by a study and rejection of four positions which seem to "cover the gamut of non-verbal-inspiration views in contemporary Protestantism." In fine, a non-inerrant inspired Scripture is both analytically and theologically meaningless.—J. J. C.

25. R. NICOLE, "The Inspiration of Scripture: B. B. Warfield and Dr. Dewey M. Beegle," *GordRev* 8 (2-3, '64-65) 93-109.

These authors represent two diverse and contrasting viewpoints. Warfield (1851-1921) was throughout his career a notable and articulate champion of the doctrine of the plenary inspiration of Scripture. Though brought up in a similar conservative milieu, D. M. Beegle in his recent work, *The Inspiration of Scripture* (1963), has marshalled arguments against the doctrine of biblical inerrancy, and his book may be described as "a disenchanted evangelical's *apologia pro domo sua*."—J. J. C.

Scripture and Tradition

26. R. DAVIES, "The Bible and Tradition," *LondQuartHolRev* 34 (2, '65) 133-141.

In discussing two contrasting viewpoints regarding the relation between the

Bible and tradition (the Anglican-Methodist *Report* and the *Dissentients' Report*), the author argues against any opinion which opposes Scripture to tradition and which excludes the Holy Spirit from a share in the creation or development of tradition.

27. P. De HAES, "Twee bronnen of één bron?" [Two Sources or One?], *CollMech* 48 (6, '63) 609-615.

A review of J. R. Geiselman, *Die Heilige Schrift und die Tradition* (1962).

28. E. FLESSEMAN-VAN LEER, "Prinzipien der Sammlung und Ausscheidung bei der Bildung des Kanons," *ZeitTheolKirche* 61 (4, '64) 404-420.

A reading of the Apostolic Fathers shows that it was possible to have Scripture without exactly knowing its limits. Before the middle of the second century there was no specifically Christian writing cited as Scripture in the Church. Justin's position in the evolution of the canon is not sufficiently appreciated. He was the first to speak of the memoirs of the apostles. He manifests a tendency to consider the NT documents as Scripture and pays less attention than the Apostolic Fathers do to the OT. He was the first to take up the question of the canon, and in him we find the beginnings of a doctrine on inspiration. A later writer, Theophilus, makes no claim of inspiration for the NT writings, a sign that in his day the NT was not fully accepted as Scripture. However, Irenaeus and Tertullian recognize the Gospels and some other NT writings as Scripture, and from then on OT and NT become current terms to describe the Bible. Clement and Origen are responsible for developing the idea of Scripture and its relation to tradition. The article concludes with some practical questions that face the Church today, e.g., should we distinguish between the books which forced themselves on the Church in early times and those which came to be accepted only later?—J. J. C.

Canon, cf. § 10-203.

Texts and Versions

29. T. AYUSO MARAZUELA, "La passio Sancti Iacobi. Un nuevo testimonio de gran valor de la Vetus Latina Hispana," *Divinitas* 9 (1, '65) 105-133.

The biblical quotations in the *Passion of St. James* are taken from a very archaic text which is the Spanish Vetus Latina.

30. M. BOGAERT, "Bulletin de la Bible latine," *RevBén* 74 (3-4, '64) [1]-[40]; 75 (1-2, '65) [41]-[72].

Books, articles and reviews are described and evaluated in this extensive survey which is chiefly concerned with the publications of the past decade but has some items that appeared in the fifties and one (no. 219) in 1949. The material on the Bible in general is found in pp. [1]-[16]; that on the NT in pp. [38]-[72].—J. J. C.

31. M. DA NEMBRO, "Traduzioni ed edizioni della Bibbia in lingua Ge'ez curate dai missionari in Etiopia," *Divinitas* 9 (1, '65) 141-149.

A history and description of biblical translations into Geez made by Capuchin missionaries of Eritrea and Abyssinia and by their predecessors, the Vincentians.

32. J. DUPLACY, "Bulletin de critique textuelle du Nouveau Testament II (1^{re} partie)," *RechSciRel* 53 (2, '65) 257-284. [Cf. § 7-435.]

The author discusses 35 titles under the headings: general works, introduction, sources, methods of writing, paleography, etc.

33. E. J. EPP, "Some Important Textual Studies," *JournBibLit* 84 (2, '65) 172-175.

The articles on NT textual criticism which appear in *Biblical and Patristic Studies in Memory of Robert Pierce Casey* (1963), are evaluated and found to be of abiding worth and usefulness.

34. R. FULLER, "The Catholic Revised Standard Version. Its History and Significance," *Tablet* 219 (May 29, '65) 600-601.

After some 15 years of negotiations the NT part of the RSV has appeared in a Catholic edition, and the OT will follow later. Cardinal Griffin approved the project in 1954, and the American Standard Bible Committee, particularly its chairman, L. Weigle, have generously supported the idea. The differences between the Protestant and Catholic versions are chiefly these: (1) certain forms of words hallowed by Catholic usage and tradition, e.g., "Hail, full of grace" (Lk 1:28); (2) certain words and phrases which a Catholic might translate differently because of his outlook, e.g., "not to go beyond what is written" rather than the usual RSV reading "to live according to Scripture" (1 Cor 4:6); (3) the inclusion of certain words, phrases and even whole passages which are sometimes relegated to footnotes in RSV where the textual evidence seems to us to warrant retention (e.g., Mk 16:9-20); (4) the inclusion in the OT of seven whole books and parts of two others regarded by Protestants as apocryphal; and (5) the inclusion of explanatory notes. For ecumenical relations the Catholic RSV is most welcome. Though not yet authorized for public reading in the churches, the version, it is hoped, may be introduced into the Catholic liturgy.—J. J. C.

35. E. HILL, "The Quality of 'Mercy'," *New Blackfriars* 46 (538, '65) 411-417.

From a study of various English translations of biblical and liturgical texts it is evident that the English word "mercy" does not do full justice to the Hebrew, Greek and Latin terms which express "gracious, familiar, compassionate, kind, fatherly, and loving realities."

36. E. V. McKNIGHT, "Is the New Testament written in 'Holy Ghost' Greek?" *BibTrans* 16 (2, '65) 87-93.

A. Deissmann in *Bibelstudien* (1895) and later works maintained that the NT was written in the colloquial Greek of its day, and this thesis has been generally accepted. Subsequent studies, however, have emphasized the Semitic influence in these writings. Furthermore, N. Turner, *Moulton's Grammar of New Testament Greek*, Vol. III, *Syntax* (1963), suggests that biblical Greek is a unique language with a unity and character of its own. This position is extreme and unjustified, but Turner rightly brings out that the LXX and the NT are closely related in vocabulary, syntax and thought. He thus confirms what Deissmann said, that one must know the spirit of the LXX in order to understand Paul.—J. J. C.

37. C. NORTHCOTT, "Miracle of R.S.V.," *ChristCent* 82 (July 7, '65) 862.

The publication in Britain of a Catholic edition of the RSV "is an event of momentous importance for Protestant-Catholic relations."

38. K. A. STRAND, "The Emserian New Testament Used by the Rostock Brethren of the Common Life for Their Low-German Translation," *Archiv für Reformationsgeschichte* 55 (2, '64) 216-219.

Heretofore it has generally been held that the second edition of J. Emser's High German New Testament (Leipzig, 1528) rather than the first edition (Dresden, 1527) served as the Brethren's source. However, it seems that the list of the Brethren's possible sources could well be expanded to include not only the 1527 and 1528 editions but also editions of 1529 from presses in Augsburg, Cologne, Freiburg im Breisgau and Leipzig.—J. J. C.

39. R. B. ZUCK, "Greek Words for Teach," *BibSac* 122 (486, '65) 158-168.

Basic educational principles for effective teaching are derived from the study of a dozen words found in the Greek NT which are translated by "teach," "learn" or related expressions.

Texts, cf. §§ 10-20—21; 10-56; 10-60; 10-142—143; 10-233.

NT General

40. K. CONDON, "The Liturgy of the Word," *Scripture* 17 (38, '65) 33-41.

There are two possible connotations of the word of God: as a word directed to somebody here and now in a concrete historical situation (existential), or as a word which is valid for all time (absolute). Both senses are found in the Bible. The prevailing meaning of the word of God in the NT is not the Scriptures as such but the kerygmatic preaching of the Church. This kerygma is directed to non-believers, but the word of God must also connote the Church's preaching to her own members. The word of God as a word is not only the proclamation of the Christ-event (kerygma) but also the Church's teaching about the fulfill-

ment of the Scriptures in the Christ-event (*didachē*) and the Church's exhortation to her sons that they manifest their faith in action and in love. The most important aspect of the word, however, is its urgency here and now. As a word or action of God it demands the immediate response of the individual to his concrete existence. It is this dynamic aspect of the Church's preaching that appears to be envisaged in the liturgical reform inaugurated by Vatican II.—J. J. C.

41. C. DINWOODIE, "The Word, the Faith and the Computer," *ScotJournTheol* 18 (2, '65) 204-218.

A. Q. Morton and J. McLeman in their book *Christianity and the Computer* (1964) frequently state simply and fairly the problems of biblical criticism and the Church. But unfortunately they also make statements inconsistent with what they say elsewhere, and express opinions which are unfair to the Church in general and to its leaders in particular. Examples are their remarks on complacency in the Church, on the Church's attitude to science, and on miracles, as well as their ascribing religious sentimentality to those unwilling to accept their conclusions. One gets the impression that the authors "made up their minds about the Christian faith long before they got a computer going on their sources, and that nothing, not even the evidence of the computer, is going to move them." But even more serious are several elementary blunders in scientific approach such as the circular procedure of accepting as a control group classical writings which scholars agree are genuine as well as interpretations on pp. 94-95 which contain palpably wrong statements and some which contradict the figures in the printed tables.

In A. Q. Morton and G. H. MacGregor, *The Structure of Luke and Acts* (1964), Morton may be working on the right lines when he speaks of scribes writing within a fixed number of papyrus sheets, but it is a pity that he spoils a good case by imagining that scribes were unwilling or unable to adjust to the needs of their employers. Furthermore, Morton shows "undeniable ingenuity in altering Souter's text to suit himself," but even this fails to explain every anomaly in Luke-Acts. Finally, we should like to see all the data on which Morton builds his conclusions before we can accept his views with any confidence, and "it is quite unscientific to publish conclusions without, indeed in advance of, the data on which they are based."—D. J. H.

42. S. LEVIN, "Bacteriology in the Bible," *ExpTimes* 76 (5, '65) 154-157.

The subject is discussed under the headings of sanitary prophylaxis, plague, leprosy, enteritis and typhoid, various feverish illnesses, tuberculosis, skin and venereal disease, and "micro-demons."

43. P. R. ACKROYD, "Bacteriology in the Bible," *ExpTimes* 76 (7, '65) 230.

A series of comments on statements (mostly affecting the OT) made by S. Levin in his article "Bacteriology in the Bible."

44. G. NOLLI, "La Bibbia Francescana," *Divinitas* 9 (1, '65) 157-160.

A description and laudatory evaluation are given of a brief commentary on the entire Bible, composed by Franciscan professors of Scripture (*La Sacra Bibbia*, ed. B. Mariani, 2 Vols. [1964]).

45. B. NYOM, "Prière biblique et prière négro-africaine," *MélSciRel* 21 ('64) 32-99.

A survey of OT prayer shows it to be: (1) essentially an expression of faith in Yahweh, personal God, God of history of the world and (2) human prayer, at once personal and communal. Christian prayer, in the NT, is (1) an expression of faith, a communion in the human-divine mystery of Christ Jesus and (2) simultaneously ecclesial, existential, Eucharistic and eschatological. The essential elements of Bantu prayer are then studied and compared with Christian prayer in order to provide an orientation for constructing a mode of prayer authentically Christian *and* Bantu.—S. E. S.

46. K. ROMANIUK, "'Bogobojni' (*phoboumenoi ton Theon*) w Nowym Testamencie (Les 'craignants dieu' dans le Nouveau Testament)," *RoczTeolKan* 11 (1, '64) 71-91.

Though found in various NT contexts, the phrase "God-fearing," especially as used by Luke, seems to indicate a certain attitude (akin to love) toward God and to denote a definite group of people. These are interested pagans who attend services but do not officially belong to the Church.—W. J. P.

47. S. M. SMITH, "New Testament Writers Use the Old Testament," *Encounter* 26 (2, '65) 239-250.

For the earliest Christians the Bible was the OT, and in it they found their own interests illuminated. The paper examines a few OT references which the first Christians used to explain and justify their existence as a new movement. Two areas of interpretation are studied: the use of the OT as predictive, and a method of allegorical interpretation which can occasionally be described as analogical.—J. J. C.

48. R. L. STEWART, "Et Renovabis Faciem Terrae," *ClerRev* 49 (10, '64) 593-604.

At the final consummation the heavens and the earth will be transformed by God's action, but men's actions which now tend to improve the world still have their value since they prepare what is to be transformed.

49. R. L. STEWART, "Y renovarás la tierra," *SelecTeol* 4 (14, '65) 179-182.

A digest of the preceding article.

50. J. P. M. SWEET, "Second Thoughts: VIII. The Kerygma," *ExpTimes* 76 (5, '65) 143-147.

The word "kerygma" can be used in two senses: the dynamic activity of preaching (Bultmann) or the content of the preaching (Dodd). These are inseparable aspects of one reality and neither can safely be stressed at the expense of the other. Here a critique mainly of Dodd's *The Apostolic Preaching and Its Development* (1936) is offered. Three types of question are asked about it. (1) There are difficulties in defining the content of the kerygma as seen in Paul and in the other witnesses: Jesus' death *for our sins*, the ministry, the parousia and the witness of the apostles. (2) Methodological questions concern the risk of seeking too much precision from the data, the use of the discourses in Acts as witnesses of early Christianity, and the validity of the historical method used. (3) Finally, Dodd tends to neglect some important aspects of the kerygma by dealing with it exclusively as content and by distinguishing it too sharply from *didachē*. On the other hand, the Bultmannian view of the kerygma suffers from another set of limitations, from its neglect of the very aspects Dodd concentrates upon. The kerygma is neither a reality above and independent of the particulars which lie behind it nor a mere a posteriori abstraction; "perhaps we should see it rather as the pattern informing the particular presentations of Christ crucified."—G. W. M.

51. P. VILLETTE, "Esquisse pour une étude de la démonologie du Nouveau Testament," *MélSciRel* 21 ('64) 100-114.

The NT teaching about Satan is uniform: he and his angels with God's permission wage war against God and seek to draw men away from God. Thus the problem of evil is explained. Satan even raises up antichrists who seem to triumph. He in fact wars against the saints and seems to vanquish them (Apoc 13:7). But Christ has foretold the persecutions and also the ultimate victory of Himself and the Christians.—J. J. C.

52. E. E. WOLFZORN, "Teoría escatológica de Charles H. Dodd," *SelecTeol* 3 (12, '64) 289-296.

A digest of an article which appeared in *EphTheolLov* 38 (1-2, '62) 44-70 [cf. § 7-80].

GOSPELS—ACTS

Gospels (General)

53. PONTIFICAL BIBLICAL COMMISSION, "Instructio de historica Evangeliorum veritate," *BibZeit* 9 (1, '65) 151-156. [Cf. §§ 9-836—844.]

The Latin text of the document.

54. A. AGES, "Pagnol's New Look at Judas," *RevUnivOtt* 35 (3, '65) 314-322.
M. Pagnol, *Judas* (1956), has succeeded in showing that an interpretation of

Judas more charitable than the traditional one is not only possible but consistent with the scriptural record.

55. ANON., " 'Sancta Mater Ecclesia'," *Évangile* 46 (58, '65) 5-65.

The French translation of the Biblical Commission's Instruction on the Historical Truth of the Gospels [cf. § 9-836] is printed together with parallels from Pius XII's encyclical on Scripture and with excerpts from Cardinal Bea's commentary on the Instruction [cf. §§ 9-105; 9-483].

56. J. N. BIRDSALL, "The Syriac Original of the Commentary of Ephraim the Syrian upon the Concordant Gospel," *EvangQuart* 37 (3, '65) 132-136.

In 1957 a fragmentary MS of the original Syriac of Ephraem's commentary on Tatian's *Diatessaron* was discovered in the library of A. Chester Beatty. This has now been edited and translated into French (*Saint Éphrem. Commentaire de l'Évangile Concordant. Texte Syriaque*, 1963). As a consequence we now have in Syriac much of the *Diatessaron* known to us from Ephraem, Aphraates, etc., and possess great resources for studying Ephraem and the early Syriac knowledge of and use of the Scriptures.—J. J. C.

57. B. BRINKMANN, "Die Glaubwürdigkeit der Evangelien als hermeneutisches Problem," *ZeitKathTheol* 87 (1, '65) 61-98.

Even if there are certain limits to the possibility of proving on purely historical grounds that the Gospels are trustworthy, the tradition of the second and third centuries and the consideration of the Gospels in the light of their Jewish background are a guarantee that at least the authority of Christ and the Church founded by Him can be proved with historical certitude. As the precipitate of the apostolic proclamation which is an essential function of the Church founded by Christ, the Gospels deserve complete credibility, especially for their teaching on faith and morals and for the facts which are attested by immediate witnesses. Finally, the inspiration of the NT books guarantees that everything related in the Gospel narratives must be infallibly true in the sense intended by the sacred writer. For that reason it is important to determine exactly the literary genre of each passage so that nothing false will be read into the Gospel statements.—J. A. S.

58. M. CAMBE, "Les Évangiles et l'histoire de Jésus," *VieSpir* 112 (515, '65) 457-459.

The title is that of X. Léon-Dufour's book (1963) which is here summarized and highly praised.

59. D. M. CROSSAN, "Anti-Semitism and the Gospel," *TheolStud* 26 (2, '65) 189-214.

In the Gospels there are four main sources which could give the impression that the people gradually became hostile to Jesus. (1) Where Mark and/or

Matthew speaks of scribes, Pharisees and Sadducees, Luke frequently substitutes the word "crowd," a generic term, since the Jewish parties had little interest for his Gentile readers. No anti-Semitism was intended, but some could be extracted from the Lukan terminology. (2) John speaks of "the Jews" in two senses. One designates the inhabitants of Palestine, the other signifies those forces in authority which were inimical to Jesus (cf. Jn 7:13). Apparently John used the narrow sense of the word for the sake of symbolism, but this is a very dangerous symbolic term and may be a root of anti-Semitism in the Christian subconscious.

(3) In the description of the Passion there is mention of the mob. However, a thorough examination of the data shows that there was no representative crowd in Jerusalem shouting for Jesus' death. Possibly the crowd before Pilate was interested primarily in Barabbas as a rebel hero and with Jesus only in so far as He became a threat to Barabbas' release. Moreover, Acts 2:23; 3:17; 7:51-53 do not prove that the people were against Jesus. (4) Lastly, Acts gives an oversimplified picture of Paul's dealings with the Diaspora Jews. All the evidence points to the conclusion that the Jews of Jerusalem and Palestine were entering the Church in large numbers despite continued opposition of the authorities. On the other hand, Paul seems to have turned away hastily from the Jews who did not receive his preaching, a haste explained by the Apostle's conviction that the parousia was proximate and there was little time left. Perhaps the "theological haste" of Paul was a serious factor in what happened between him and Diaspora Judaism.

In sum, the statement that the Jews rejected Jesus is historically indefensible. A small hard core of Palestinian Jewish leaders opposed Him and had Him crucified, and in so doing they opposed the mind of their people.—J. J. C.

60. F. GRYGLEWICZ, "The St Adalbert Codex of the Gospels," *NTStud* 11 (3, '65) 256-278.

The St. Adalbert Codex (= AC) of the Latin Gospels, now in the Gniezno Chapter Library, is here submitted to paleographical and text-critical analysis. It is found to originate in the Benedictine scriptorium of the monastery of St. Martin at Tours and may have been brought to Gniezno by St. Adalbert in the late tenth century. It was written by two scribes in excellent Carolingian minuscule, perhaps in 800, the date appearing in a colophon at the end of John, at the latest by 851 when the monastery was sacked by the Normans. By 800 Alcuin had emended the Gospel text. The closest affinities of AC are to Ma (pre-Alcuin and used by him) and K V (post-Alcuin), but AC presents a better text than the best codices of Alcuin known to date. [Four plates accompany the article.]—G. W. M.

61. M. LACONI, "Il Vangelo e i beni materiali," *SacDoc* 10 (37, '65) 5-23.

Jesus' teaching about material goods is investigated in the "triple tradition" (Matthew, Mark, Luke), in the "dual tradition" (Matthew and Luke), in the "simple tradition" of Matthew and in the data found only in Luke. From these

sources the following synthesis can be formed. The Gospels contain many condemnations of riches and offer reasons why an opposition exists between the goods of this world and the goods of the kingdom. Further, the Evangelists record Jesus' frequent appeal for men to detach themselves entirely, or at least substantially, from their possessions. In the Gospels there are also numerous exhortations inculcating that form of charitable detachment which generously gives everything it owns for the assistance of the poor.—J. J. C.

62. H. K. McARTHUR, "The Eusebian Sections and Canons," *CathBibQuart* 27 (3, '65) 250-256.

There is convincing evidence that Eusebius did not limit his system to the identifying of alternative versions of the same incident in the various Gospels. He linked together passages which could not conceivably be identical but which expressed some common concept or activity. Our modern interest in harmonies or synopses has led too quickly to the assumption that Eusebius was concerned to provide the information needed for this purpose. But his aim was broader, and his system represented a primitive form of marginal references. The references were by no means all listed. Thus when a perfectly clear parallel was present in another Gospel, Eusebius was content to cite this parallel without looking for others. But when the parallels were not exact, he combed the material to find possible parallels and then often produced multiple parallels. The most extreme instance is the eleven parallels listed for Lk 10:22.—J. J. C.

63. P. ROSSANO, "Lo studio dei Vangeli negli anni 1963-64," *RivistBib* 12 (4, '64) 422-434.

The first part of the survey concerns the Biblical Commission's Instruction on the historicity of the Gospels; the second part is a discussion of 13 books.

Jesus (General)

64. G.-M. BEHLER, "L'Amen," *VieSpir* 112 (516, '65) 545-562.

For this French translation some additions have been made to the German original which appeared in *BibLiturg* 37 (6, '64) 348-356. The article traces the origin of the term Amen in its Semitic roots, then studies its use in the Bible and finally considers its application to the life of the children of God. In the NT the term has two unique features. First, contrary to all Jewish custom, Jesus uses the word at the beginning of His statements. Secondly, He Himself is the Amen (Apoc 3:14) in regard to all truth and to the will of the Father.—J. J. C.

65. H. BIERI, "Die Auferstehung Jesu als historisches und als theologisches Problem. Zur gleichnamigen Arbeit von Willi Marxsen," *KirchReform Schweiz* 121 (June 10, '65) 178-182.

Marxsen's 1964 book is summarized in five points, and in reply five principles are set forth as a basis for further discussion.

66. F. BOURASSA, "La Rédemption par le mérite du Christ," *SciEccl* 17 (2, '65) 201-229.

The theology of redemption through the merits of Christ has been criticized as too juridical and as implying an idea of God's justice that would compromise His transcendence. These objections are based on two postulates, one theological, the other philosophical. The theological postulate conceives merit as a purely extrinsic relation of man to God who in this matter acts arbitrarily. The philosophical postulate would reduce a spiritual action to a mere potency prior to its acting upon another person.

However, upon examination it is evident that a supernatural action is meritorious, not by being an action affecting God, but by being a perfection of the subject which places him in possession of God. This is true especially of the merit of Christ. The meritorious quality concerns the Trinitarian relations themselves, and if Christ merits for us, it is because His merit becomes ours through our incorporation with Him in charity. On the other hand, we should stress the very personal aspect of merit which is a commitment of a person to another person, a relation not to a thing but to a "thou." In this case the reward is not a thing given as the fruit of action but the love of the other person which expresses itself in the gift. The reward of merit consists in being loved by God, a love identified with the gift of God. Christ's merit lies entirely in His personal action in so far as it is the fullness of His existence in perfect charity, lived as the total gift of Himself to His Father on behalf of His brothers.

Thus merit, far from contradicting the transcendence of God or the merciful nature of salvation, is its supreme revelation. When we were sinners, God so loved us that He made us worthy of the glory of His paternal love, allowing us to love Him with His Son and as His Son does. Thus, according to Augustine, God in crowning our merits crowns His own gifts.—G. P.

67. A. BRUNOT, "Les journées de Jésus autour du lac. Sur les rives du lac de Tibériade, en trente mois, Jésus fonde son Eglise," *BibTerreSainte* 76 ('65) 2-5.

The principal episodes here discussed are the call of the apostles, the Sermon on the Mount, the storm, the discourse on the Bread of Life, and the commission given to Peter (Jn 21:15-23).

68. G. W. BUCHANAN, "Jesus and the Upper Class," *NovTest* 7 (3, '64) 195-209.

Paul asked the Corinthians to contribute money, appealing among other reasons to Jesus' example (2 Cor 8:9). But (1) did Paul know anything about Jesus' life prior to the Crucifixion? Yes (Rom 1:3; 1 Cor 11:23-26; Rom 15:3; 1 Cor 7:10, 12; Rom 14:14), enough to substantiate the statement. (2) Should not 2 Cor 8:9 be taken Christologically (cp. Phil 2:6-8)? No, since Paul does not regularly urge specific behavior on the basis of kenosis. (3) Does not Jesus'

poverty have a metaphorical rather than a literal meaning? The answer is unclear, but it is possible to show that Jesus' family was indeed not without money. (a) Joseph the "carpenter" may really have been a contractor. (b) Nowhere does Jesus think of Himself as a manual laborer; in fact many of the sayings reflect an association with a moneyed class (Lk 14:28-30; Mt 13:45; 18:23-35; etc.). (c) Jesus directed His remarks to the upper class, to centurions, rulers of synagogues and gentlemen-farmers. (d) The example of the Qumran covenanters, the Therapeutae and others indicates at least a possibility that like them Jesus donated His money to a religious sect. While not conclusive, the evidence is sufficient to suggest that before entering on His mission Jesus was a businessman and that 2 Cor 8:9 is to be taken literally.—D. C. Z.

69. E. CAILLIET, "The Glow Within the Bible. Reflections on the Lord's death for sinners . . .," *ChristToday* 9 (July 16, '65) 1061-63.

The Bible takes on a new glow once the gospel is apprehended as the gentle understatement of love which embraces Jesus' incarnate life from Bethlehem to Calvary.

70. W. H. CAPPS, "Two Contrasting Approaches to Christology," *HeythJourn* 6 (2, '65) 133-144.

Cullmann's Christology is functional (answering the question, What functions does Christ fulfill—Prophet, High Priest, Judge, etc.), not metaphysical (he avoids metaphysical statements about "two natures in one person," etc.); Christ fulfills His functions of Creator, Revealer, Suffering Servant, Savior, etc., successively, in the course of time or history (*Heilsgeschichte*), but all these functions are restored to unity and summed up in the primitive confession "Jesus is Lord." Bultmann condemns this view. He regards it as reducing the theology of the NT to a Christian philosophy of history. For him, the task of Christology is to demythologize the gospel: "history" (which is not pure history, but assumes a prescientific space-time framework), to show that what the gospel "history" was striving to convey, and did convey to the early Church, is virtually identical with the clearest insights of pure philosophy.

Between these two positions, is there any possibility of a real dialogue? Or can there be at best, as R. Marlé suggested, only a conversation between two deaf men? These two extreme positions have need of each other: Cullmann needs something of Bultmann's metaphysic, if only to explain his favorite concept of time; and Bultmann needs something of Cullmann's respect for history, to establish a link between the Christian's demythologized self-understanding and the corporate history of Christianity.—J. F. Bl.

71. Y. M.-J. CONGAR, "The Prayer of Christ," *Review for Religious* 24 (2, '65) 221-238.

The article originally appeared in French in *VieSpir* 110 (502, '64) 157-174 [cf. § 9-884].

72. H. CONZELMANN, "Jesu självmedvetande" [Jesus' Self-consciousness], *SvenskExegÅrs* 28-29 ('63-'64) 39-53.

Can we discover in the kerygma what Jesus thought about Himself? There are two strata evident in the texts: one contains the tradition, and the other has the reflections of the Evangelist. But can we go back beyond these strata to Jesus Himself? Actually in the passages attributed to tradition, the terminology and technique of rabbinic tradition are totally lacking. This is a sign that Jesus avoided it and dealt solely with the matter of the commandments. The themes of His teaching speak of Him only indirectly; He lets Himself be known without assuming any titles, whether in the parables or even in passages where titles occur. For example, the texts on the Son of Man to come are, like the other Son-of-Man texts, creations of the community which has reserved this title for Jesus. On His part, He presented Himself simply as one who by preaching the Gospel introduced the kingdom without determining whether this kingdom is present or to come.—L.-M. D.

73. P. DE HAES, "De Wederkomst van Christus" [The Return of Christ], *CollMech* 48 (1, '63) 82-86.

A review of G. C. Berkouwer, *Dogmatische Studiën. De Wederkomst van Christus*. Deel I (n. d.).

74. E. DHANIS, "The messianic secret," *TheolDig* 13 (2, '65) 127-128.

Jesus, who was Messiah, Suffering Servant and transcendent Son of God, realized that a sudden proclamation of these truths would only provoke unbelief. Therefore He revealed Himself gradually to men, and the Messianic secret is to be explained primarily by the negative aspect of His revelation which was a temporary silence about some of His prerogatives. (The article, of which this is a digest, was "De Secreto Messianico," *Doctor Communis* 15 [1962] 22-36.)—J. J. C.

75. J.-M. FENASSE, "Le Christ 'Saint de Dieu'," *MélSciRel* 22 (1, '65) 26-32.

The concept of holiness is one of the most difficult, and perhaps the least studied, of biblical themes. In the early kerygmatic discourses (e.g., Acts 3:14-15), Jesus is called holy and just, and we may say that He is such because He has risen from the dead and commenced His salvific action over the souls and the bodies of men. 1 Tim 3:16 suggests that the Resurrection is the equivalent of spiritualization, justification in spirit and sanctity. Further, at times holy has a Messianic connotation, and Lagrange has observed that it was quite natural for the head of the new order to be called the holy one of God par excellence.

In the Gospels expressions such as "the holy one, the Son of God" did not originally mean divine sonship but referred to Jesus' Messiahship. Though persons in the OT were sometimes called holy, it was characteristic of the Israelites that they spoke of their God as holy. Here we can perceive a discreet affirma-

tion of what later revelation put in a clearer light. As in many Christological titles, there is a progressive foreshadowing of the profound nature of the promised Messiah, a true man who finally reveals Himself as true God.—J. J. C.

76. V. P. FURNISH, "The Jesus-Paul Debate: From Baur to Bultmann," *Bull JohnRylLib* 47 (2, '65) 342-381.

The survey reviews the principal writings on the subject from the 1831 article of F. C. Baur down to the recent new quest of the historical Jesus. Three firm conclusions can be drawn from the controversy. (1) Only fragmentary materials relating to Jesus' life are contained in the Epistles. (2) The search of the Epistles for allusions to the Gospels has been largely unsuccessful, and no advance can be expected from this method. (3) The study must not be limited to Jesus and Paul but must be widened to include the influence of the early Church.

These conclusions give rise in turn to three new questions. (1) Why are Paul's biographical references to Jesus so scarce? (2) How are the material correspondences between Jesus and Paul to be defined and detected? (3) Against what kind of milieu are Jesus, Paul and the early Church to be viewed: Pharisaic, rabbinic, Hellenistic? Recent responses to each of these questions have challenged older positions. Various explanations are given for the diversity between Jesus and Paul: Paul merely restated Jesus' teaching in another way; he developed it legitimately or illegitimately, etc. For Bultmann, Paul's theology is an explication of the kerygma of the Hellenistic church, and its subject-matter is neither the message nor the deeds of Jesus "but the present-ness of God's address to men in the Risen Lord."

Historical, psychological and theological explanations are advanced for the distinctively Pauline traits. Historical—Paul's theological statement was called forth by the apologetic and polemical needs of his day. Psychological—the key to the structure and scope of Paul's gospel is his conversion. The theological explanation is espoused by Bultmann and Jüngel. Bultmann considers Paul to be a theologian of the Hellenistic church who develops theologically the faith of the post-Easter community. Jüngel describes Paul as a theologian of Jesus' preaching, as one who develops theologically the motifs already present in Jesus' teaching about God's reign.—A. J. S.

77. J. G. GOURBILLON, "Le Livre de la Croix," *Évangile* 46 (57, '65) 5-28.

Jesus, through His death upon the cross, teaches love of God and love of the neighbor, and at the same time He effectively calls men to the exercise of penance and to charity which is proved by deeds.

78. R. GUIGNET, "La mort du Seigneur," *ÉtudFranc* 15 (34, '65) 60-73.

According to the Father's will Jesus endured death as His destiny with full consciousness that He was thus sharing a destiny common to all mankind.

79. N. HOFER, "Das Bekenntnis 'Herr ist Jesus' und das 'Taufen auf den Namen des Herrn Jesus'," *TheolQuart* 145 (1, '65) 1-12.

The NT shows that in the early Church there was a firmly established connection between preaching, faith and baptism. The apostle preached that "Jesus is Lord"; the disciple confessed his faith with the words "Jesus is Lord"; then he was baptized "in the name of Jesus." This last formula refers, not to the sacramental form used by the baptizer, but to the confessional formula used by the neophyte when declaring his faith for the first time in baptism.—J. F. Bl.

80. HU CHUNG YUAN, "Why Did the Word Have to Become Flesh?" *SEA JournTheol* 6 (3, '65) 9-13.

The Word became incarnate in order to perfect the dialogue between God and man.

81. R. LE DÉAUT, "Pâque juive et pâque chrétienne," *BibVieChrét* 62 ('65) 14-26.

The Jewish Passover ceremony, which incidentally expected the Messiah to come at night, may be said to summarize all salvation-history from the creation of the world to its eschatological consummation. The Christian sees this history fulfilled in the paschal mystery of Christ who is the true paschal lamb, the true Isaac and the new Moses. Like Moses, Jesus in a new Exodus leads mankind back to a paradise in which there is no night in order that men may there celebrate the eternal Passover.—J. J. C.

82. *LumVie* 14 (72, '65), an issue entirely devoted to the theme of "Christ, notre pâque," has the following biblical articles:

M.-É. BOISMARD, "La Pâque du Christ," 1-5.

P.-E. BONNARD, "Les Pâques et la Pâque," 8-18.

A.-M. BESNARD, "La Pâque du Christ et le chrétien," 19-33.

P.-R. CREN, "L'Église et sa Pâque," 34-46.

83. J. MACQUARRIE, "A Dilemma in Christology," *ExpTimes* 76 (7, '65) 207-210.

Modern theologians are seeking to avoid Docetism and give due weight to the humanity of Christ, but they find themselves in a dilemma when NT scholars tend to deny or minimize the possibility of knowledge of the human, historical Jesus. Even if one does not follow the most skeptical of these scholars, questions have been raised about the historical Jesus which cannot be dismissed. The theologian's best recourse is to practice "brinkmanship"—to test how much uncertainty about the historical Jesus can actually be tolerated in contemporary Christology.

A possible way out of the dilemma lies in examining the significance of the death of Jesus for understanding His Person. (1) Even the most skeptical criticism does not deny the death of Jesus under Pontius Pilate as a historical occurrence. (2) To assert the death of Jesus is to assert His true humanity and to rule out Docetism. (3) At the same time, given the overwhelming probability that Jesus' death was a self-giving death of love and devotion, it is possible to find in that death a means of understanding His divinity also. (4) This approach guarantees a firm link between Christology and soteriology, which is a further requirement of modern Christology.—G. W. M.

84. B. F. MEYER, "Jesus and the Remnant of Israel," *JournBibLit*, 84 (2, '65) 123-130.

From the very beginning, with F. Kattenbusch, the discussion as to whether or not Jesus had intended to gather the Remnant of Israel has been hobbled by the unverified supposition that particularism is essential to the Remnant idea. Yet the present state of the question is open to still more fundamental revisions. First of all, the question of Remnant must be situated in its proper context, that of judgment, and specifically that of the Gospel data bearing on Jesus and judgment. In biblical and extrabiblical literature the Remnant is always defined by judgment, either a judgment already accomplished or a judgment to come. Now, on the testimony of Jesus, His coming relates to eschatological judgment as its central issue (Mt 4:17), and His preaching is a summons to faith combined with the demand for repentance and set under the sign of judgment. Secondly, there is need to clarify how the intent to save the Remnant of Israel can coexist with a universalist salvific mission. The solution seems to be that, while faith is the proper response to Jesus, and this faith does save from judgment, faith is still an option, an act freely placed, with the antecedent possibility of refusal. It is in this perspective that the question of universalism must be placed.

But given the hypothesis that salvation of the Messianic Remnant is a purpose of the public ministry, can the absence of the term "Remnant" be explained? It seems that such a question can be answered only after a thorough historical and exegetical study of terms such as "flock," "sheep," "Israel," etc., as well as careful investigation of pertinent parables and logia, and scrutiny of passages dealing with the favored beneficiaries of restoration.—D. J. H.

85. C. O'DONNELL, "The paschal mystery," *DocLife* 15 (4, '65) 177-183.

"Paschal Mystery" is a comparatively recent term, the product of modern scriptural studies which have emphasized certain truths that were previously not sufficiently stressed. The concept of the "Paschal Mystery" has given an ordered vision to the whole scriptural teaching on the mystery of Christ.—J. J. C.

86. J. O[RR], "The Teaching of Jesus," *ChristToday* 9 (Apr. 23, '65) 783.

Jesus' teaching is "the supreme and final revelation of the Father." (This and the following essays are excerpted from Orr's *The Faith of a Modern Christian*, 1910.)

87. J. ORR, "The Great Themes of Jesus," *ChristToday* 9 (May 7, '65) 839.

The themes most emphasized in Jesus' preaching are God, man, sin, the world, the kingdom of God, eschatology and the parousia.

88. J. ORR, "Jesus and Paul," *ChristToday* 9 (May 21, '65) 897.

All the evidence of the NT goes against any attempt to place Paul on a par with Jesus.

89. J. ORR, "The Early Church," *ChristToday* 9 (June 4, '65) 935.

The Church, which was founded by Christ, consecrated by the Spirit and launched into the world through the preaching of the life, death and Resurrection of Jesus, had especially in the beginning a remarkable history of suffering and success.

90. J. ORR, "Canon, Creed, and Theology," *ChristToday* 9 (June 18, '65) 986.

The early Church gave us the NT canon, the original form of the Apostles' Creed; and her writers developed a sound Christian theology.

91. J. ORR, "The Deity of Christ," *ChristToday* 9 (July 2, '65) 1029.

The deity of Christ is clearly manifest in the witness of the NT writings.

92. J. ORR, "The Incarnation," *ChristToday* 9 (July 16, '65) 1077.

The true doctrine of the Incarnation surely involves these truths. (1) Christ in the root of His personality is divine. (2) By voluntary act the Son of God "emptied" Himself and assumed a true human nature. (3) In this superhuman Person perfect humanity is united with full divinity. (4) The end of the Incarnation is redemption.—J. J. C.

93. J. ORR, "The Cross," *ChristToday* 9 (July 30, '65) 1117.

An exposition of the necessity and value of the atonement.

94. W. PANNENBERG, "Did Jesus Really Rise from the Dead?" *Dialog* 4 (2, '65) 128-135.

The article discusses the meaning of the Resurrection, the apocalyptic expectations, the Easter appearances, the mode of appearance, the empty tomb and finally the historicity of the Resurrection. The sense in which the Resurrection may be said to be historical is expressed in these terms. "We saw that

something happened in which the disciples in these appearances were confronted with a reality which also in our language cannot be expressed in any other way than by that symbolical and metaphorical expression of the hope beyond death, the resurrection from the dead. Please understand me correctly: Only the *name* we give to this event is symbolic, metaphorical, but not the reality of the event itself. The latter is so absolutely unique that we have no other name for this than the metaphorical expression of the apocalyptical expectation. In this sense, the resurrection of Jesus is an historical event, an event that really happened at that time.”—J. J. C.

95. P. PAS, “Christus leert het Volk van God bidden” [Christ teaches the people of God to pray], *CollMech* 48 (4, '63) 368-379.

The teaching and the biblical prayers of Christ are examined as a norm for Christian prayer.

96. K. RAHNER, “Christology and an evolutionary world view,” *TheolDig* 13 (2, '65) 83-88.

In man the world is moving toward self-transcendence into God, and Christ is the “irrevocable self-communication of God to the world and the condition of man’s self-transcendence into God through the gracing of the cosmos.” (A digest of a chapter from Rahner’s forthcoming *Theological Investigations*, Vol. V.)

97. F. RUIZ DE S. JUAN DE LA CRUZ, “El principio de conveniencia en Cristo-logía,” *Ephemerides Carmeliticae* 16 (1, '65) 41-70.

In the area of Christology there are three principal forms of *convenientia*: absolute, kenotic and soteriological. The meaning, extent and value of each form are studied, and the principles derived from the study are then applied to the questions of Christ’s grace and His knowledge. On these points there has been lively controversy among ancient and modern theologians. The concluding part of the article describes the prevalent positions of scholars today.—J. J. C.

98. D. H. SMITH, “Concerning the Duration of the Ministry of Jesus,” *Exp Times* 76 (4, '65) 114-116.

The Gospels give no details about the ten or more years between the time when Jesus reached manhood and His Baptism by John. Yet internal evidence in the Gospels suggests that this period was spent in developing a highly successful prophetic mission in Galilee. Accordingly the Baptism would be, not the beginning of the ministry, but the inauguration of a final period of crisis when Jesus, tacitly assuming the role of the Messiah and entering on a wider national sphere, came into head-on clash with the Jewish religious leaders who found it expedient to encompass His death at the hands of the Roman procurator.—J. J. C.

99. S. SORRENTINO, "Il nostro ideale: Gesù Sommo ed Eterno Sacerdote," *PalCler* 44 (May 1, '65) 489-500.

Jesus is the high priest par excellence, and His priestly acts are sacrifice, prayer and the bestowal of grace and glory.

100. J. F. WALVOORD, "The Present Work of Christ in Heaven (Part Four)," *BibSac* 122 (486, '65) 99-107. [Cf. § 9-885.]

On the basis of His sacrifice upon the cross, an offering completed at the moment of His death, Christ can forever intercede for those who trust in Him, and in this way He can complete His work as a priest. This heavenly intercession is real, is more than the mere presence of the glorified Christ in heaven, may be vocal, and involves active communication between the Son and the Father. As a corollary of Christ's priestly work, the priesthood of the individual believers is revealed in Scripture. At least four sacrifices are mentioned as belonging properly to the believer priest: the sacrifice of our body (Rom 12:1), of praise (1 Pt 2:5), of good works (Heb 13:16), of material goods (Heb 13:16).—J. J. C.

101. J. F. WALVOORD, "The Present Work of Christ in Heaven (Part Five)," *BibSac* 122 (487, '65) 195-199.

The topic is developed in three parts: the Church as the bride of Christ; preparing a place for the bride; preparing the bride for her place.

102. J. A. WITMER, "The Authority of the Words of Jesus," *BibSac* 122 (486, '65) 108-119.

Jesus' words were spoken by the eternal Word of God made flesh, were the exact verbal message of the Father, and furthermore are preserved in the infallibly inspired Scriptures for men of all generations.

103. M. ZERWICK, "Paroles de Jésus," *VerbDom* 43 (2, '65) 91-99.

An extensive summary is given of J. Jeremias' book with this title (1963) which is composed of two parts, one on the Sermon on the Mount, the other on the Our Father.

Jesus, cf. §§ 10-195; 10-198; 10-385r.

The Jesus of History

104. H. CLAVIER, "Recherche du Jésus de l'histoire," *RevHistPhilRel* 44 (3, '64) 236-244.

The general problem of the historical Jesus is discussed, and then an appreciative summary is given of C. H. Dodd, *Historical Tradition in the Fourth Gospel* (1963).

105. R. L. S., "The Christ of Many Faces," *ChristCris* 25 (July 26, '65) 157-158.

Since Christian faith holds that Christ is always contemporary, this faith is a constant invitation to discover the new and distinctive meaning of Christ for our time. Frequently, however, these efforts fail because they do not engage constantly in dialogue with the scriptural records about Jesus.—J. J. C.

106. K. SCHUBERT, "Das Problem des historischen Jesus," *BibLiturg* 38 (5, '65) 369-378.

The Judaism of the time of Jesus is described, and the distinctive characteristics of the gospel tradition are presented. It is evident that all the Evangelists portrayed the earthly Jesus in the light of their faith in the risen Christ. The problem then arises how one gets back to the historical Jesus. Some examples are given illustrating the method to be followed. The title on the cross proves that in Jesus' lifetime some persons considered Him to be the Messiah. Certain details in the trial before the Sanhedrin can hardly be questioned, e.g., the mention of the destruction of the Temple, Caiaphas' question: "Are you the Christ, the Son of the Blessed?" and Jesus' use of the term Son of Man in His reply (Mk 14:57-64). The healing on the Sabbath of the man with a withered hand (Mk 3:1-6) and the statement concerning food (Mk 7:15) are quite in accord with what would be expected from the historical Jesus. Finally, the petition which the sons of Zebedee made for the first places attests a belief in the Messiahship which antedates the Crucifixion.—J. J. C.

Matthew

107. N. GONZÁLEZ, "En torno al Jesús de Pasolini," *RazFe* 171 (809, '65) 629-634.

The Marxist P. P. Pasolini in his film on the Gospel of Matthew holds up Jesus as one eminently deserving the admiration of modern man.

108. D. HILL, "Dikaioi as a Quasi-Technical Term," *NTStud* 11 (3, '65) 296-302.

The terms *prophētēs* and *dikaios* are brought into close association in Mt 10:41; 13:17; and 23:29. "The purpose of this short study is to suggest the possibility that in this Matthaean collocation the word 'righteous' possessed a special significance as a quasi-technical term." It seems to refer to people who have a witnessing or teaching function in the community. Support for this suggestion is derived from Daniel, Enoch and the Qumran writings, where the *dikaioi-šdq* words sometimes imply a reference to special groups within Israel such as the Hasidim, perhaps the Sadducees, the Dead Sea sect and possibly its priesthood.—G. W. M.

109. G. D. KUMLIEN, "A Marxist's Christ. 'The Gospel According to Matthew'," *Commonweal* 82 (July 2, '65) 471-472.

A description of the film *The Gospel According to Matthew* which the

Marxist writer P. P. Pasolini made with a non-professional cast composed almost entirely of Communists.

110. M. PETTY, "Evangelios de la infancia y Ejercicios Espirituales," *CienFe* 20 (4, '64) 469-480.

The author studies the differences and the similarities in the Matthean and Lukan Infancy Narratives and then examines how Ignatius of Loyola made use of these texts in his Spiritual Exercises.

111. A. VÖGTLE, "Die Genealogie Mt 1, 2-16 und die matthäische Kindheitsgeschichte (Schlussteil)," *BibZeit* 9 (1, '65) 32-49. [Cf. § 9-519.]

A very detailed study is made of the most salient points and principal difficulties in the passage: the use of numbers; the gaps in the genealogy; the women in the list; the mention of the brothers of an ancestor; the "brothers" of Jechoniah; the 14 generations in the third series; the variations of names; the interruption of the genealogy in 1:16. In its present original schematic form Mt 1:2-17 forms a unity whose basic theme is that history itself has been a providential preparation for the coming of the Messiah. The Evangelist may well be the author of the genealogy. He could have composed it from sources and traditions no doubt available at the time, and he would then have inserted it into his Gospel.—J. A. S.

112. J. A. SANDERS, "*Nazōraios* in Matt 2:23," *JournBibLit* 84 (2, '65) 169-172.

"*Nazōraios* in Matt 2:23 clearly means 'inhabitant of Nazareth,' no matter how many different meanings and usages *נזרי* and its cognates and derivatives have had in later Christian history. But, by an excellent use of biblical paronomasia, the first evangelist cryptically permits the word, by an indefinite reference to 'the prophets,' to convey a second, equally important meaning. Matthew employs a wordplay on a village name, so effectively used by the prophet Micah (1:10-16) and others, to signal the double truth of Jesus' background: the historic home of his youth and the theological grounding of his mission. Like Samson, Jesus was formed of God by an angel in his mother's womb for the purpose of bringing salvation to his people. It was imperative that Matthew argue the case of Christ in terms of the scriptural authority available and compelling to him, in the Law and the Prophets."

113. [Mt 5:3-11] T. STRAMARE, "Le beatitudini e la critica letteraria," *Rivist Bib* 13 (1, '65) 31-40.

An attempt is here made to discover the constituent elements of the basic source of the Beatitudes. The introduction is common to all the Synoptics; but Mark, confirmed by Matthew, seems to be the nearest to the source. He omits the whole sermon which would be addressed to the apostles only. Matthew and Luke enlarge the audience; they are not interested in topography and geog-

raphy but simply in creating a background for the universality of Jesus' message. Neither were they mere chroniclers or reporters but "evangelists" concerned with handing on the Lord's message as it was received by them through the apostles' preaching.

Matthew has nine Beatitudes, Luke only four with the corresponding curses. It is not easy to determine which one added or abbreviated; the evidence points both ways. On four of the Beatitudes there is unanimity; presumably these belong to the original source notwithstanding the schematic style. In the first Beatitude the link with the original source is in the clear-cut Christological and Messianic sense; in the fourth Beatitude the link is the eschatological character. In general, Matthew emphasizes the Messianic aspect, Luke the eschatological. The foregoing study has value because it puts in relief the tendencies of the individual Evangelists which, under divine inspiration, they manifested in their respective insertions, abbreviations and emphases.—C. S.

114. R. KARPIŃSKI, "Nierozerwalność małżeństwa w Nowym Testamencie. Mt 5, 32 i 19, 9 (De indissolubilitate matrimonii in Novo Testamento)," *RuchBibLit* 18 (2, '65) 77-88.

The authenticity of the texts is established, and six representative interpretations are summarized. The conclusion is reached that the Lord allows divorce only in the instance of a marriage contracted contrary to the Mosaic Law.—W. J. P.

115. [Mt 6:9-13] G. J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," *JournBibLit* 84 (2, '65) 153-159.

From the early Christian sources it is evident "that the Lord's Prayer is an outline for prayer; that it contains two parts, one heavenly, the other earthly; that it has no fixed text; that it is a communal prayer; that private petitions may follow it; and that it is to be prayed three times a day." Further, in many ways the "Lord's Prayer and the Eighteen Benedictions are similar: both are outlines for prayers; both prayers have the same tripartite outline; the words of the two prayers are not fixed; both are congregational prayers; private petitions follow both; and both are used three times a day. These observations suggest that the primitive church used the Lord's Prayer in exactly the same way as the contemporary synagogue used the Eighteen Benedictions."

116. [Mt 6:10] J. PYTEL, "*Adveniat regnum tuum*. Historia interpretacji prośby ('Que votre règne arrive.' Histoire de l'interprétation de cette prière)," *RoczTeolKan* 11 (1, '64) 57-69.

The Greek and Latin Fathers and commentators before and after Trent referred this petition to God (that *He* might establish His kingdom). Modern exegetes, however, view the prayer as a plea from man that God might help him to do his share in actualizing the kingdom.—W. J. P.

117. [Mt 8:14-15] P. LAMARCHE, "La guérison de la belle-mère de Pierre et le genre littéraire des évangiles," *NouvRevThéol* 87 (5, '65) 515-526.

Scholars often stress the symbolic character of the Johannine miracles and contrast them with those of the Synoptics. However, the term symbol can have different meanings. In its widest sense only an extrinsic connection exists between the symbol and what is symbolized; such symbolism approaches allegory. Symbol taken in its strictest sense has an intrinsic link between it and the thing symbolized; this type may be called a participating symbol.

John ordinarily employs this participating symbolism, e.g., the temporary resurrection of Lazarus directly symbolizes his glorious resurrection. This concept of miracle is found also in the Synoptics and especially in Mark. For him all the miracles are phases of Jesus' war against Satan, and both exorcisms and cures of the sick are considered victories over Satan.

Mk 1:31 uses the word *egeirō* which ordinarily is used to describe the raising of persons from the dead. The Evangelist thus points to the Resurrection and to the full salvation effected by Jesus. Lk 4:38-39 emphasizes the goodness and the power of Jesus which is immediately effective (cf. *anastasa* v. 39). Furthermore, Luke states that the disciples besought Jesus to heal the woman, which suggests that the Christian community should pray for the health of the sick and sinners. Mt 8:14-15 does not mention the disciples, for the Evangelist wishes to place the reader in direct contact with the Savior who, without being told, knows our sufferings and takes the initiative to heal and save us. Matthew also adds the quotation from Isa 53:4 because in these cures he sees Christ suffering and dying in order to heal us from sin and death.

The foregoing analysis gives us an insight into the literary genre of the Gospels. The apostolic preaching was primarily a testimony to the Resurrection of Christ, and the Gospels are therefore not simply accounts of the life and teaching of Jesus but rather of His death and glorification.—N. D. F.

Mt 9:2, cf. § 10-134.

Mt 10:41, cf. § 10-108.

118. [Mt 12:10] F. LOUIS AND F. DELTOMBE, "Pourquoi leur parles-tu en paraboles? Ceux qui voient sans apercevoir et entendent sans comprendre," *BibTerreSainte* 76 ('65) 6-7.

The meaning of Jesus' statement on the purpose of His parables may be gathered partly from a grammatical study of the text but most of all from a comparison of the various ways in which the different Evangelists present the incident.

Mt 13:17, cf. § 10-108.

Mt 16:17-19, cf. § 10-356.

119. G. M. LEE, "Studies in Texts: Matthew 17. 24-27," *Theology* 68 (542, '65) 380-381.

"Was not Christ merely saying, in a picturesque and slightly humorous way, 'Go and catch a fish, and it will be as useful for our purpose as one of those fabled fishes with a coin in their mouth'?"

Mt 19:9, cf. § 10-114.

120. [Mt 21:12-16] E. TROCMÉ, "Jésus-Christ et le Temple: éloge d'un naïf," *RevHistPhilRel* 44 (3, '64) 245-251.

J. Carmichael in the Feb. 1st issue of *Nouvelle Revue Française* 12 (134, '64) 276-295, published an article entitled "Jésus-Christ et le Temple" which is part of his book on *The Death of Jesus* (1963). Carmichael maintains that Jesus was a revolutionary leader and the apostles were His lieutenants. The article was naïvely given much attention and high praise by Y. Florenne in *Le Monde* of Feb. 13th. Much of the argument rests upon the interpretation of the Cleansing of the Temple. On that occasion no doubt Jesus played a revolutionary role quite in accord with His denunciations of riches. But to confuse this role with that of one who organizes an army of national liberation is not only a historical error; it indicates that the author does not understand the nature of a revolution and the meaning of partisan warfare.—J. J. C.

121. J. B. BAUER, "De veste nuptiali (Matth. 22,11-13)," *VerbDom* 43 (1, '65) 15-18.

The wedding garment in the Matthean parable should not be treated as pure allegory. Tyrannical rulers did inflict severe penalties on persons incorrectly dressed at public entertainments, e.g., Nero and a prefect of Egypt named C. Vibius Maximus.—J. F. Bl.

Mt 23:29, cf. § 10-108.

122. [Mt 25:31-46] P. MARCEL, "'Frères et soeurs' du Christ," *RevRéf* 15 (4, '64) 18-30.

The NT teaches that the natural family is to be replaced by a supernatural family which is the Church. The NT usage of the words "brother" and "sister" is restricted to members of the Church, i.e., to those who believe in and serve Christ. The terms are never used, except in a common and familiar sense, of mankind in general.

We are commanded to love our brothers and sisters, that is, the rest of the Church. Even the human family, caught up in this spiritual family, exists on the spiritual as well as natural level. Mt 18:1 ff. elucidates and urges fraternal relationships within the Church.

Sinners can lose the title of brother and cut themselves off from the family of the Church (1 Cor 5:11). Unbelievers, who do not accept God as Father

and Jesus as Savior, are not our brothers in the NT sense, but only our neighbors. We must love our neighbors as ourselves, but to blur the distinction between brother and neighbor is to deny the uniqueness of the gospel before the world and of fraternity in Christ. This familial union in the Church is not a source of pride but an occasion for humility because of grace given to us.—A. J. S.

123. [Mt 25:31-46] P. MARCEL, " 'Frères et soeurs' du Christ (suite)," *RevRef* 16 (1, '65) 12-26.

The blurring of the distinction between brother and neighbor in the interpretation of the NT is seen in the traditional reading of Mt 25:31-46 which identifies the little ones with any unfortunate people. Actually, in this parable the blessed of the Father are rewarded for the humble work which they have done for Christ personally, as He is in His little ones. This action is not general humanitarianism on the part of those being judged nor are those helped just any poor. The little ones are called brothers of Christ (25:40). No sentimentality or general love for mankind must obscure the fact that brothers, in whom other Christians find the presence of Christ, must be other Christians. The command to help the unfortunate extends first and primarily to members of the family of the Church helping one another. Those on Christ's left hand are condemned for sins of omission, for not helping their brothers. Unbelief kept them from seeing Christ in other Christians and from acknowledging their union in a spiritual family.

This interpretation of the NT preserves Christ as the center of history and maintains faith as the dividing line among men. Love of neighbor, as shall be shown in a subsequent article, is important. But it is to be distinguished, especially in this parable, from love for "brothers and sisters" of the Church. For Christ to be in others involves a reciprocal relationship of love between them and Christ. To discern Christ in sinners and non-believers is to misunderstand union with Christ and dilute the family of the Church.—A. J. S.

124. [Mt 26:17-29] J. POWER, "Pasch and Easter," *Furrow* 16 (4, '65) 195-204.

In the Last Supper and the Passion we find the same five essential elements that the Passover contained: sacrifice, use of blood, family banquet, liberation and the beginning of a new era.

125. [Mt 26:23] F. C. FENSHAM, "Judas' Hand in the Bowl and Qumran," *RevQum* 5 (2, '65) 259-261.

A Qumran document (1QSa 2:11-22) describes a common meal at which the high priest and the Messiah are present. In taking food a certain order is followed: first the high priest stretches forth his hand, then the Messiah, then the next in dignity. This protocol sheds some light on Judas' dipping his hand into the dish. It seems that "with me" (Mt 26:23) must be taken as temporal and

signify that Judas stretched forth his hand at the same moment as Jesus did. Thus Judas acted deliberately, and by this gesture showed that he rejected the leadership of Jesus. Judas' action must be regarded as a deed of rebellion.—J. J. C.

126. [Mt 26:26-28] O. T. ALLIS, "The Communion of the Blood of Christ," *ChristToday* 9 (Mar. 12, '65) 606-608.

For the Christian "the 'blood of Christ' that is the life of Christ speaks both of atonement and of sanctification, of death and of life, of the passive and of the active obedience of Christ."

127. [Mt 26:26-29] P. A. CROW, "The Lord's Supper in Ecumenical Dialogue," *TheolToday* 22 (1, '65) 39-58.

No compact, uniform teaching about the Lord's Supper emerges from the biblical witness; neither do all the accounts agree completely. The prospect of a Church union cannot, therefore, expect an exactly agreed-upon theology of the Eucharist. On the other hand, there is a sense in which an emerging consensus, guided by fruitful NT studies, can be discerned on the ecumenical horizon. Certain issues "furnish a significant basis for conversation, and indicate that the status of creative tension may possibly be preserved without division on such a central matter as the Lord's Supper." These issues are the Eucharist as God's act, the Lord's Supper as an action of the Church, the Lord's Supper as remembrance, the presence of Christ at the Supper, the Eucharistic sacrifice, the word and the sacraments, eschatology and the Lord's Supper.—J. J. C.

128. G. BRAUMANN, "Mit euch, Matth.26,29," *TheolZeit* 21 (3, '65) 161-169.

All the Synoptics in their accounts of the Eucharist refer to the imminent celebration of the feast of the kingdom, but only Matthew adds the phrase "with you." These words have special significance for him. His Gospel ends with Jesus' promise to be "with you" always (Mt 28:20) and begins with the explanation that Emmanuel means "God with us" (Mt 1:23). Because of Matthew's prominent ecclesiastical interest, we might suspect that he thinks Jesus is and will be present in the Christian community but absent from unbelievers. This is not true, since Jesus' enemies will see the Son of Man (Mt 26:64), and they will be judged by Him on the Last Day (cf. Mt 25:31 ff.).

It seems then that in the first Gospel the presence of Jesus is connected with a baptismal tradition explicitly (Mt 28:19-20) or implicitly (cf. Mt 1:21, 23). The reference to those gathered in my name (Mt 18:20) makes use of the formula for baptism. When relating the Eucharistic words, Matthew alone adds "for the remission of sins." Evidently he intended forgiveness of sins as an element of the Last Supper, while tradition connected forgiveness with baptism. In the first Evangelist, therefore, baptism and the texts concerning it were pregnantly linked with the presence of Jesus.

Besides this baptismal reference the phrase "with you" (Mt 26:29) has

an additional meaning because of the eschatological viewpoint of the Last Supper. The presence of Jesus, in spite of the words of institution, is realized not in the community's Eucharist but only later in the kingdom of God. Then only will that joy be complete which is described under the image of fellowship at table. Thus the presence of Jesus and its continuance during His absence seem to have originated in the conception of baptism and of the Last Supper which is found in Matthew and in his community.—J. J. C.

129. [Mt 26:57—27:1] A. JAUBERT, "Les séances du sanhédrin et les récits de la passion (suite)," *RevHistRel* 167 (1, '65) 1-33. [Cf. § 9-933.]

That Jesus was tried by both the Roman and Jewish authorities seems proved. Special difficulty, however, concerns the legality of the trial before the Sanhedrin. The sources suggest that Jesus could not have been legally tried if He was arrested on Thursday evening and crucified on Friday.

(1) Many scholars claim that the Mishnah's regulations calling for a day-time trial in capital cases with sentencing only on the following day date from after the fall of Jerusalem. But, though prescribed modes of execution changed, nothing supports the presumption of alteration in central legal procedures. (2) Some exegetes hold that Jesus was condemned according to a Sadducean law code. This view seems unlikely for several reasons. (a) The presence of Pharisees in the Sanhedrin excludes a uniquely Sadducean code. (b) The Sadducees' strict adherence to Scripture implies protection of the innocent rather than overhasty legal processes. (c) The short chronology allows little time for gathering a morning session of the Sanhedrin and preparing witnesses, no matter what code was used. (3) The pre-Mishnaic strata of the Palestinian Targums stipulate that the defendant in a capital case be "put under guard" for a day lest a hasty judgment be made.

The conclusion from this evidence is that a legal Jewish trial could not have been held between Thursday evening and Friday morning. Commentators who follow the short chronology and defend the legality of Jesus' trial deny one of the appearances before the Sanhedrin. Yet they still face difficulties. Other scholars reject both sessions of the Sanhedrin, but it is difficult to assign a sufficient reason for creating these sessions.—A. J. S.

130. [Mt 27:46] J. A. SOGGIN, "Appunti per l'esegesi cristiana della prima Parte del Salmo 22," *BibOriente* 7 (3, '65) 105-116.

Jesus' cry of distress upon the cross is a quotation from Ps 22. The first part of the Psalm, vv. 1-22, is a lamentation of an individual who, because of the Hebrew concept of corporate personality, is the representative of the community. Many details point to the king as the individual mentioned. A familiar idea of the ancient East was that the king vicariously endured the sufferings and humiliations destined for his people. The application of the Psalm to Jesus raises the question of its Messianic meaning. The poem is not directly Messianic, since no mention is made of a king to come or of the promised eschatological

age. However, one may speak of a typological prefiguration of the Messiah. The application to Jesus may be occasioned by the concept of the Servant of Yahweh and by the idea found both in the OT and the NT, the substitution of the individual for the group.—J. J. C.

Mt 27:46, 50, cf. § 10-148.

131. D. SQUILLACI, "L'apparizione di Gesù sopra un monte della Galilea. Missione degli Apostoli. Matt. 28, 16-20," *PalCler* 44 (June 15, '65) 641-645.

A preliminary section which establishes the historical truth of the apparition is followed by a brief exegesis of the passage and a practical application.

Mark

132. W. L. BURCE, "Sentence Structures in *Mark*: Greek and Enga," *BibTrans* 16 (3, '65) 128-141.

As a preparation for translating Mark into Enga, a language of the Western Highlands of New Guinea, the Enga sentence structure was compared with that of Mark's Greek. This step was necessary because the meaning conveyed through syntax is an integral part of the message of a book and should be reproduced in the translation with a minimum of distortion.—J. J. C.

133. A. FEUILLET, "El episodio de las tentaciones en san Marcos (1,12-13)," *SelecTeol* 4 (14, '65) 156-160.

A digest of an article which appeared in *EstBib* 19 (1, '60) 49-73 [cf. § 5-404]. A "Nota complementaria" (p. 159-160) summarizes parts of an article by the same author which appeared in *Biblica* 40 (3, '59) 613-631 [cf. § 4-671]. —J.-C. V.

134. [Mk 2:17] G. M. LEE, "'They that are whole need not a physician,'" *ExpTimes* 76 (8, '65) 254.

A resemblance to these words is pointed out in Plutarch, *Life of Phocion* 10, 5.

135. [Mk 6:17-29] J. D. M. DERRETT, "Herod's Oath and the Baptist's Head," *BibZeit* 9 (1, '65) 49-59.

The legal question about the binding force of an oath such as Herod's was a very complex and uncertain one in Jesus' day for both the Pharisees and the Sadducees. Non-fulfillment of an oath was taken as equivalent to a denial of God. Yet an oath that was contrary to God's will was looked upon as not binding. The Pharisees would easily have judged Herod's oath to be invalid and not binding; but the opinion of other Jews would be that if Herod did not carry out his oath, he would incur some kind of danger. The danger would have been hypothetical and of a spiritual character such as would have been

unlikely to have affected Antipas. In fulfilling the oath, therefore, Herod must have been moved by other considerations. [*To be continued.*—J. A. S.

136. B. VAN IERSEL, "Die wunderbare Speisung und das Abendmahl in der synoptischen Tradition (Mk vi 35-44 par., viii 1-20 par.)." *NovTest* 7 (3. '64) 167-194.

G. H. Boobyer in "The Eucharistic Interpretation of the Miracles of the Loaves in St. Mark's Gospel," *JournTheolStud* 3 (1952) 161-171 reopened the question of whether the feedings in Mark are to be interpreted in a Eucharistic sense. He concluded that the words of blessing, etc., in the accounts of the feedings do not support a Eucharistic interpretation and insisted instead that the vocabulary describing Paul's meal (Acts 27:35) is a better parallel. But can it be assumed that this vocabulary was the same as Jesus', and more importantly might a study of the editorial history of Mark and the parallels in Luke and Matthew show a tendency to connect the Synoptic feedings with the Last Supper, perhaps reflecting the familiarity with the technical language of the Eucharist which was nearly universal in the early Church? It is clear that the changes which Matthew and Luke introduce into Mark's account reflect a Eucharistic interpretation. In fact, even in Mark's account there are clues that a Eucharistic interpretation is intended. Furthermore, it seems apparent that the Eucharistic interpretation was made within the tradition before Mark even used it. A detailed examination of all parallels shows that the accounts attempt to universalize the offering of the Bread of Life so as to include not only the entire Christian community but the non-Jew as well.—D. C. Z.

137. T. ARVEDSON, "Lärjungaskapets 'demoni.' Några reflexioner till Mk 8, 33 par." [The Disciples and Satan. Reflections on Mk 8:33 par.] *Svensk ExegArs* 28-29 ('63-'64) 54-63.

Against the powers of evil personified by Satan both in the OT and in the NT, Jesus never ceased to wage war. In Mk 8:33 and Mt 16:23 he finds that Peter, like the others, even after his confession remains subject to Satan; nevertheless Jesus immediately invites Peter to follow Him.—L.-M. D.

138. [Mk 10:38-39] E. WEHRLI, "Jesus' Baptism and Ours," *TheolLife* 8 (1, '65) 24-34.

"In a summary we might say that the understanding of baptism is completely integrated both in relation to redemption and to the Spirit who inaugurates the new age. Firstly, Christ saves men through his ministry which is inaugurated by his death and yet which was already foreshadowed in his baptism by John. Of this ministry we are first beneficiaries by becoming sons, but secondly we are involved in the ministry by losing our life, by being baptized with his baptism, and in innumerable other ways in which this reality can be expressed. Secondly, he incorporates us into his new people and being placed in this new relationship we thereby have to live as new men,

being dead to ourselves but alive to him, being anointed by his Spirit, etc. Actually, as suggested by the terminology above, neither of these aspects can be described without overlapping the other; they are so intricately entwined. Truly our baptism involves us as recipients of the *kerygma* as it proclaims the ministry of Jesus and the new age of the Spirit but to receive this gospel and hope in the embodiment of it in baptism inevitably makes us those who must embody the baptism of Jesus and the fruits of the Spirit in our lives."

139. [Mk 12:28] N. LOHFINK, "Il 'comandamento primo' nell'Antico Testamento," *BibOriente* 7 (2, '65) 49-60.

A translation from the German of an article which appeared in *GeistLeb* 36 (4, '65) 271-281 [cf. § 8-592].

140. E. LÖVESTAM, "En problematisk eskatologisk utsaga: Mark. 13:30 par." [An Obscure Eschatological Statement: Mk 13:30 par.], *SvenskExegÅrs* 28-29 ('63-'64) 64-80.

The phrase "all these things" refers to what has been said before including the parousia. "This generation" has been understood in different ways. The Hebrew *dôr* has a wider meaning than *genea*. It can mean a group of men in any given situation, even a spiritual one. This meaning is frequent in the NT, the noun being qualified by a pejorative adjective, e.g., indicating opposition to the Messiah, or by an allusion to the wickedness and punishments of the "generations" of the desert and of the flood—a subject of reproach in the OT. Thus the verse is easily linked with v. 31 (judgment). Further, the connection with v. 32 suggests a comparison with 2 Pt 3:8-10 (the ignorance of men associated with the long-suffering of God).—L.-M. D.

Luke

141. E. E. CAIRNS, "Luke As a Historian," *BibSac* 122 (487, '65) 220-226.

A study of Luke's material, method and motivation shows him to be a reliable historian.

142. G. W. S. FRIEDRICHSEN, "The Gothic Text of Luke in its Relation to the Codex Brixianus (f) and the Codex Palatinus (e)," *NTStud* 11 (3, '65) 281-290.

The purpose of this study is "to present in compendious form the textual evidence which links together the two manuscripts e and f with the Codex Argenteus (C.A.), which contains about 57 per cent of the four Gothic Gospels."

143. M. A. KING, "Notes on the Bodmer Manuscript of Luke," *BibSac* 122 (487, '65) 234-240.

The Bodmer Papyrus (P⁷⁵) which contains most of Luke and John was probably written about A.D. 200 and thus would be as early as any NT MS now

known except the Rylands fragment of John. The scribe exercised great care in penmanship and content. Only the Lukan material is here examined. In over 90 per cent of its 1293 variants, P⁷⁵ agrees with B and in less than 60 per cent with Sinaiticus, but in several instances differs from both, e.g., omitting the addition to Lk 15:21. Byzantine readings are almost completely absent. The so-called "Western non-interpolations" occur, and Lk 22:43-44 is omitted. Unique readings are not numerous nor startling, the most interesting being the name *neuēs* given to the rich man in the parable (Lk 16:19).—J. J. C.

144. R. MICHIELS, "La conception lucanienne de la conversion," *EphTheolLouv* 41 (1, '65) 42-78.

A study of how Luke edited his sources suggests these conclusions on his concept of *metanoia* and on the place which conversion occupies in his writings. (1) In the other Synoptics, *metanoia* remains a clearly eschatological notion. It is essentially a question of an initial but total act of conversion to which the hearers are called by John's proclamation of the eschatological judgment and by Jesus' eschatological proclamation of the kingdom. This *metanoia* is conceived as a collective act which concerns all the people. The eschatological concept of *metanoia* appears also in Luke's books, in John's preaching, in the woes pronounced against Chorazin and Bethsaida, in the logion on Jonas' preaching, in the appeal of Lk 13:3, 5, in the Parable of Lazarus, and in Acts 3:19-21; 10:42; 17:30-31.

However, in several texts Luke has detached the concept of conversion from its eschatological setting and considers the promises of salvation as realized within the Church. Henceforth for him *metanoia* signifies the moral aspect of conversion, and conversion is rather individual, partial and pertains to the moral order. In certain places (Lk 3:8; 17:3, 4; Acts 26:20) he seems to view *metanoia* as a permanent moral disposition of Christian life. Further, there is no text in Luke or Acts which clearly refers to a second conversion.

(2) The Lukan soteriology is essentially ecclesial. The time of the Church is the time for conversion for both Jews and Gentiles. Luke's antithesis of Israel and the Gentiles is progressively elaborated in the Gospel and Acts and reaches its climax in Acts 28. Here he finally makes it clear that salvation has passed from the Jews who remain obdurate, to the Gentiles who hear and are converted. With these terms the theological construction of Luke's work is completed.—J. J. C.

Luke, cf. § 10-41.

Lk 1—2, cf. § 10-110.

145. [Lk 1:27] C. M. HENZE, "Das Problem der Ehe Mariens und Josephs," *FreiZeitPhilTheol* 11 (1-4, '64) 298-307.

Two contrasting interpretations are presented of the marriage of Mary and Joseph. P. Gaechter, *Maria im Erdenleben* (3rd ed., 1955), thinks that no vir-

ginal marriage was intended; that the pregnancy of Mary as long as she was betrothed and not married would have brought her disgrace; that to protect her name Joseph married her and took her to Jerusalem where they resided some months before the Nativity, etc. These arguments are the subject of a detailed critique. On the other hand, the traditional interpretation is defended as proposed by Albert the Great who holds that both parties had taken vows of virginity, that at the time of the Annunciation Mary was married to Joseph, etc.—J. F. My.

146. [Lk 1:30-35] J. A. GRISPINO, "When Did Mary Learn that Her Son Was Divine?" *EphMar* 15 (1, '65) 126-130.

Among exegetes and Marian scholars past and present, the majority holds with S. Lyonnet that Mary at the Annunciation knew of her Son's divinity. However, both in Marian and in biblical circles, an increasing number believes with D. M. Stanley that Mary did not then realize Jesus was God. (There is no theological objection against the position of these scholars.) Those favoring Mary's knowledge emphasize the arguments from tradition and the reasons of fittingness, while those denying to her this knowledge appeal especially to the biblical data.—J. J. C.

147. [Lk 1:39-56] M. LACKMANN, "Mariä Heimsuchung (2. Juli)," *Bausteine* 5 (19, '65) 15-16.

A brief explanation of the pericope which gave rise to the liturgical Feast of the Visitation.

148. [Lk 1:42] D. DAUBE, "*Tria mystēria kraugēs*: Ignatius, *Ephesians*, XIX. 1," *JournTheolStud* 16 (1, '65) 128-129.

This phrase is generally interpreted as meaning "three mysteries to be proclaimed" or "proclaiming themselves," as if *kraugē* were synonymous with *kērygma*. This meaning, however, is never found elsewhere, and the normal sense of *kraugē* should be retained. Ignatius had in mind "cries" associated with three biblical events. (1) Mary's Virginity. At the Visitation Elizabeth "exclaimed with a loud cry" (Lk 1:42), blessing Mary and proclaiming herself fortunate in welcoming Mary. (2) The Nativity. The *Protevangelium of James* 19, 2 says that the Hebrew midwife upon seeing the newborn babe cried out with joy. (3) The Crucifixion. Jesus' cry or cries on the cross (Mt 27:46, 50; Mk 15:37) were discussed very early, and from Origen it is clear that the term "mystery" was here applied.—J. J. C.

149. G. D. KILPATRICK, "*Laoi* at Luke II. 31 and Acts IV. 25, 27," *JournTheolStud* 16 (1, '65) 127.

Most commentators take *laoi* in Acts 4:25 and *laois* in Acts 4:27 as referring to Israel, but *laoi* in Lk 2:31 as meaning Gentiles. However, nowhere else in Luke-Acts does *laos* stand for Gentiles. Therefore, the Evangelist's use of the word would indicate that Lk 2:31 should mean "before all the tribes of Israel,"

and the phrase which follows immediately may mean no more than "a light for all the Gentiles to see."—J. J. C.

Lk 5:31, cf. § 10-134.

150. [Lk 6:20-26] R. E. BROWN, "The Beatitudes according to St. Luke," *Bib Today* 1 (18, '65) 1176-80.

In the Lukan Beatitudes Jesus proclaims that there is a privileged role for the poor and the needy who in their distress place all their trust in God.

Lk 6:20-26, cf. § 10-113.

151. [Lk 10:25-37] G. R. CASTELLINO, "Il Sacerdote e il Levita nella parabola del buon samaritano," *Divinitas* 9 (1, '65) 134-140.

One problem connected with the parable is why Jesus chose to mention the priest and the Levite who passed by the wounded man. Some have attributed their action to pride or cowardice. These motives, however, are personal and individual; they would not explain the mention of a priest and a Levite who are evidently representatives of two classes. The explanation seems to be that according to the ritual prescriptions of the OT (Lev 21:1-6; Num 19:11-19; Ezek 44:24-27) contact with a corpse would bring legal impurity. Though they had completed their service in the Temple and would have had time to purify themselves from defilement before the next service, nevertheless both men probably wished to remain always ritually free from defilement.

With this interpretation the teaching of the parable becomes more unified. The Samaritan puts aside all thought of resentment because of race and religion and hastens to aid the stricken man. The priest and the Levite would have done well, had they brushed aside their ritual scruples and assisted the fallen man, since for the sake of a neighbor in need God Himself is ready to renounce His right to the prescriptions of cult. Thus Jesus' teaching would break down the barriers arising from social and temporal circumstances (the Samaritan) and would also remove the barriers arising from a mistaken interpretation of religion (the priest and the Levite).—J. J. C.

152. R. W. FUNK, "The Old Testament in Parable. A Study of Luke 10:25-37," *Encounter* 26 (2, '65) 251-267.

The exact relationship of parables to Scripture in Jesus' usage is entirely problematic. The Parable of the Good Samaritan is here chosen for study because it appears to be a midrash on the second part of the commandment and also because B. Gerhardsson, *The Good Samaritan—The Good Shepherd* (1958), explains the parable by a wordplay on the root *r'h* (neighbor/shepherd) and refers the parable in this way to Ezek 34, thus continuing the Christological interpretation of the Fathers.

The pericope is studied from various angles: the question proposed and the question answered; the way in which the hearer is drawn into the story; the

manner in which the parable is turned into a metaphor; the parable's existential and temporal tenor; the Christological question; the Lukan context, etc.

The conclusion is reached that Gerhardsson is wrong in considering the parable a punning exegesis on the OT text. However, the parable is truly an interpretation of the double commandment. Jesus proclaims the Law in a context qualified by the event of divine love and interprets it with the help of the concrete instance of love's needfulness. "Jesus attempted nothing less than to shatter the whole tradition that had obscured the law. To put it in a way that is still enigmatic but in the way the parable suggests, Jesus had to interpret the law in parable."—N. D. F.

153. [Lk 10:25-37] G. GIAVINI, "Il 'prossimo' nella parabola del buon samaritano," *RivistBib* 12 (4, '64) 419-421.

Many have claimed that the conclusion of the Parable of the Good Samaritan does not agree with the parable itself. The difficulty can be solved, if according to the background of Lev 19:18 the "neighbor" is understood as anyone who does good to you, even though he be a despised Samaritan. This unexpressed lesson the hearers would readily grasp, but Jesus makes explicit a point which is at the heart of His message. He insists that loving the person who helps you is not enough. You should also, like the Samaritan, show mercy to anybody in distress. In this interpretation, which in no way limits the universal scope of Jesus' teaching, there is clearly no inconsistency between the parable and its application.—J. J. C.

154. [Lk 10:42] A. BAKER, "One Thing Necessary," *CathBibQuart* 27 (2, '65) 127-137.

There are three variants in this verse which have some probability of being the original text—a longer version, a shorter one and the omission of the pertinent clause. The omission of the clause is unlikely, since the shorter reading would then be a gloss which was widely accepted in the second century, something quite improbable. The debate, therefore, is limited to the shorter and the longer version. The shorter (*henos de estin chreia*) was generally accepted (Textus Receptus, AV, RV) until late in the last century when the longer version (*oligōn de estin chreia ē henos*) prevailed through the influence of Westcott and Hort. Recently, however, the Caesarean text, the Beatty Papyri and Papyrus Bodmer XIV (P⁷⁵) have turned the scales in favor of the shorter version which is adopted by Bover, Lyonnet's 1948 revision of Merk, RSV and NEB. Patristic evidence supports this reading which was predominant in the MSS of Egypt, Antioch, Caesarea and Syria, while the longer version is confined chiefly to Alexandria and the witnesses of the Alexandrian type.

Three principal reasons can be adduced for the shorter reading. (1) The longer is so difficult as to be almost unintelligible and therefore the rule of preferring the more difficult reading would not obtain here. (2) *Henos* was taken by some scribes to mean "one dish" is needed for dinner, and they then

realistically substituted "a few" dishes. A scribal misunderstanding of Origen's commentary on Luke may have produced the longer reading. (3) Finally, the wording of Lk 10:42 seems suggested by Sir 11:10 which warns against busying oneself about many things. Elsewhere also Luke insists upon the one thing needed (Lk 18:22; 15:8; 16:13; 18:19). For theological and literary reasons, therefore, he would be more inclined to contrast "many" with "one" than to contrast "a few" with "one."—A. J. S.

155. G. KLEIN, "Die Prüfung der Zeit (Lukas 12,54-56)," *ZeitTheolKirche* 61 (4, '64) 373-390.

From a study of the redaction history of this genuine Lukan pericope it is evident that the original logion was apocalyptic in meaning but that Luke transformed it and applied the saying to the lifetime of the Church. The verses which follow this passage (14:57-59) are frequently interpreted eschatologically but should be understood as referring to the time of the Church, to the period of agonizing decisions and bitter opposition from many adversaries. (The adversaries of 12:52 ff. give the clue to the nature of the adversary of 12:57 ff.) Luke concludes that a person who rightly judges this time of momentous individual decision should resolve to become a member of the Church.

(2) The second part of the article studies the steps in the formation of the tradition. The logion in its original form (cf. Mt 16:2 f.) expressed a vivid expectation of the end and sought to arouse men to be concerned about it. The interest in man's relation to the world was not outstanding in Matthew but is prominently developed in Luke's text. Thus a trend away from apocalypticism is manifest, and Luke has completely removed this element. He has applied the saying to the time of the Church, to a continuing phase of history, leaving out of consideration the possibility of the end of all things.—J. J. C.

156. E. GALBIATI, "Gli invitati al convito (*Luca 14,16-24*)," *BibOriente* 7 (3, '65) 129-135.

It is not Matthew (22:1-12) but Luke who seems to give the historical setting of the parable since he mentions an actual banquet (v. 15). After the parable Luke has placed a passage insisting on detachment from all things (Lk 14:25-33) which appears to be the Evangelist's moral interpretation of what precedes. Today, exegetes tend to hold that the Matthean parable is an allegorical recasting by which Matthew, and before him the primitive community, adapted to new circumstances a story which Luke relates in a more original form. However, Jesus could have used the same story on more than one occasion and adapted it to the changed situation.

Luke's version of the banquet appears to be a parable with some possible allegorical traits in vv. 22-23 where the command to compel them to enter suggests the Church's missionary task. Jesus Himself could have hinted at this duty of universal evangelization, but the early Church was most conscious of its office of bringing the gospel to the pagans (cf. Paul) and would easily have

interpreted the verses as an exhortation to convert the Gentiles. Lastly, some scholars have claimed that the whole parable is unreal because two details are most improbable: that all those invited should refuse, and that the host invited the poor and the outcasts in their place. However, a Talmud story speaks of a publican who lived in Ascalon in the first century B.C. He invited the counselors of the city to a banquet; when they did not come, he invited the poor to be his guests.—J. J. C.

157. [Lk 15:11-32] R. J. FALEY, "There was once a man who had two sons . . .," *BibToday* 1 (18, '65) 1181-86.

The story of Jacob and Esau (Gen 27:6-40) and the Parable of the Prodigal Son (Lk 15:11-32) occur as scriptural readings in the same Mass, and thereby the Roman liturgy subtly contrasts the old and the new dispensations and brings out the extraordinary mercy that God has manifested by freely admitting the Gentiles into the kingdom.

158. P. BIGO, "La richesse comme intendance, dans l'Évangile. A propos de Luc 16, 1-9," *NouvRevThéol* 87 (3, '65) 267-271.

The traditional interpretation of the Parable of the Unjust Steward (Lk 16:1-9) portrays the steward as an evil man who can, however, show the Christian how to use riches to help the poor and gain God's favor. This interpretation is justified by interpreting the parable within the context of Luke's whole treatment of riches in c. 16. Three sections control the passage's interpretation. (1) The parable's key is v. 9 which is closely parallel to v. 4 and so must not be separated from vv. 1-8. (2) The Parable of the Rich Man and Lazarus, later in the chapter, reaffirms the teaching of the Unjust Steward, that rich men are saved only by communicating their wealth to the needy. (3) Verses 9-13 stress a double attitude toward riches. (a) The riches of this life are alien to us. We have stewardship over them until we gain our own, real, spiritual riches later. (b) Riches are evil and unjust (vv. 9, 10, 11). The interpretation which sees in these verses a charge that great riches are acquired only with dishonesty restricts too much the teaching of the Parable of the Unjust Steward and of the whole chapter. Parable and chapter teach that riches become unjust and evil only if they are not communicated to the needy.—A. J. S.

159. [Lk 22:19] J. BLIGH, "Scripture Enquiry: 'Do this in commemoration of me'," *The Way* 5 (2, '65) 154-159.

How often did Christ intend His disciples to consecrate the Eucharist? No safe inference can be based on (a) the correspondence of the Eucharist to the old Passover, (b) the possible Eucharistic reference of "Give us this day our daily (or, supersubstantial) bread," (c) the command to repeat the rite ("as often as you do this"). Probably Christ intentionally left this matter to the decision of His disciples. The early Church soon settled for a weekly celebration.—J. F. Bl. (Author).

160. [Lk 24] P. HEBBLETHWAITE, "Theological Themes in the Lucan Post-Resurrection Narratives," *ClerRev* 50 (5, '65) 360-369.

Luke manifests both an apologetic and a theological purpose in narrating the appearances of the risen Christ. The apologetic aim is unmistakable in the apparition to the Eleven and in the mention of an apparition to Peter (24:34). On the other hand, various points bring out the Evangelist's theological purpose. Since the Jews were scandalized at the idea of a suffering Messiah, the risen Savior in both apparitions insists that the Crucifixion was divinely foreordained. Other theological interests in this part of the Gospel are the relation between Israel and the Church, the liturgy, the conversion of the Gentiles (24:47), and finally the priesthood and divinity of Christ. Accordingly Luke may be called a theologian in the same sense in which John is ordinarily called a theologian. —J. J. C.

161. [Lk 24:13-35] H. SWANSTON, "The Road to Emmaus," *ClerRev* 50 (7, '65) 506-523.

The Lukan story is a perfect paradigm of the Church for the Emmaus pattern comprises the three essential manifestations of Christ among us today—His presence with us in Scripture, in the liturgy and in the missionary activity of the community proclamation.

John

162. O. BÖCHER, "Der johanneische Dualismus im Zusammenhang des nachbiblischen Judentums," *TheolLitZeit* 90 (3, '65) 223.

A Mainz dissertation with the above title (1965) concludes that the dualism of the Johannine writings is rooted much more in the OT and in apocalyptic Judaism than in Hellenistic Gnosticism.

163. M. BOUTTIER, "La notion de frères chez saint Jean," *RevHistPhilRel* 44 (3, '64) 179-190.

The Gospel according to John rarely employs the word "brother" (contrary to the Synoptics) until it reaches the post-Resurrection appearances. The Gospel establishes, rather, that the Jews who have rejected Jesus are separated from the Father and that Jesus enjoys a special relationship with Him.

The post-Resurrection appearances and the First Epistle of John depict believers as united to Christ and the Father in a close relationship which mirrors Christ's union with the Father, already established in the Gospel. The emphasis on reaching knowledge of and union with the Father through a humble and incarnate Jesus reflects anti-Gnostic strains of thought. For John, faith in Jesus and love for our brothers are co-ordinate parts of a specific articulation of Christian revelation. Consequently, as the Son manifested the Father's glory (Jn 13—17), so the brothers, united in faith and fraternal love by the Paraclete's

activity, manifest the glory of the Father and the Son. The Son's love mirrored the Father, and the Church's fraternal love mirrors the Son.

The Church, united in brotherly love, is a sign to the world, as was Jesus. There is no return to the selective love described in the OT, nor to a community which by its presence judges the world of impiety (Qumran). The Church manifests the relationship of the Son to the Father through the brothers' love for each other and faith in Jesus. In this way, the Church spreads the love of the Father for the Son, and the Son for us, and we for each other.—A. J. S.

164. J. GAFFNEY, "Believing and Knowing in the Fourth Gospel," *TheolStud* 26 (2, '65) 215-241.

In addition to the approximately 200 literal references to believing (*pisteuein*) and knowing (*eidenai* and *ginōskein*) in the Fourth Gospel, there are also a large number of figurative expressions such as seeing, hearing, remembering, receiving, learning, loving, etc., which perform functions similar to the literal expressions. (1) In these usages Jesus Himself is often the subject of knowing but never of believing, while the disciples fluctuate between believing, knowing and not knowing. Furthermore, the Jews do not believe, and the Pharisees and the world do not know. (2) The objects of knowing have an overwhelming Christological bearing, since all but a very few of them refer to Jesus and specifically to His origin from God and His mission as the revelation of God. In analyzing the objects of believing, one finds that the construction *pisteuein eis* generally presents Jesus as the object of belief, *pisteuein* with the dative has the function of diverting, referring or transmitting the action of believing to someone or something beyond, and *pisteuein* with a clause in indirect discourse, like verbs of knowing, points to the origin and mission of Jesus. (3) To the question of why men do or why men do not believe or know, the Fourth Gospel gives three general types of answers: moral predispositions, divine influences and testimonies. (4) The result of believing and knowing consists in the acquisition of eternal life initiated by man's act of believing or knowing Jesus and brought to fulfillment with the eschatological resolution of cosmic history. (5) The words "believe" and "know," however, are not mere synonyms, for to believe conveys the idea of accepting testimony, of freely submitting to the moral force of a certain kind of religious evidence, while to know implies a quality of insight into the transcendental reference of various symbolisms, ambiguities and veiled allusions. On the other hand, both words do primarily refer to Christ, and both are intimately related to the structure of the Fourth Gospel in which Jesus is the one who perfectly and unwaveringly knows, and in which the children of light are separated from the children of darkness according to their success in believing and knowing.—D. J. H.

165. T. M. KNOX, "The Computer and the New Testament," *SvenskExegÅrs* 28-29 ('63-'64) 111-116.

In G. H. C. MacGregor and A. Q. Morton, *The Structure of the Fourth Gospel*

(1961), the optimism of A. Q. Morton is excessive. The statistical method, as he employs it, does not leave sufficient room for the "spirit."—L.-M. D.

166. P. S. NAUMANN, "The Presence of Love in John's Gospel," *Worship* 39 (6, '65) 369-371.

John, who uses symbols so effectively, has no symbol for love but instead presents "the person, the *presence* of Jesus Christ," and we may say that in John's Gospel "love is the presence of Christ."

167. K. OTTOSON, "The Love of God in St John Chrysostom's Commentary on the Fourth Gospel," *ChurchQuartRev* 166 (360, '65) 315-323.

In Chrysostom's commentary on John's Gospel two kinds of love are distinguished. (1) There is, first of all, the love of God which brings redemption. In commenting on 3:16 ff., after pointing out that God loves us in spite of our sin and so has sent His Son to all people, Chrysostom notes that God's own goodness is the source of this love and that such love is not a virtue of God but part of His essential being. Through this love manifested in the Incarnation and sacrificial death on the Cross, sinful man is saved and sanctified, and is even forgiven sins committed after baptism. (2) There is also a divine love shown in person-to-person relationships beginning with the love shown by Jesus to His disciples and carried on in the Church. Given his purpose of exhortation and his own religious orientation, Chrysostom does have more to say about this second kind of love, yet one must recognize that underlying his whole theology is the idea that love of God is basically and primarily that love which leads God to redeem man.—D. J. H.

168. C.-J. PINTO DE OLIVEIRA, "Le verbe *Didónai* comme expression des rapports du Père et du Fils dans le IV^e évangile," *RevSciPhilThéol* 49 (1, '65) 81-104.

The word *didonai*, used 77 times in John and ordinarily with a religious meaning, designates in a special manner the Father's beneficence to the Son and thus illustrates a minor Johannine theme which is generally neglected by scholars. First, the general use of the term is studied, then its employment to describe the Father's relation to the Son. The Father gives the Son life and judgment, the power to work miracles and the ability to achieve His unique salvific mission. Even the words which Jesus speaks are a gift from the Father, as are also the apostles and the glory of the Son. All this bounty has its source in the Father's abounding love for Christ. To express this love the Greek Bible speaks of the Son as *monogenēs* and *agapētos*. The first adjective occurs only in the Synoptics, while John uses the second exclusively (1:14, 18; 3:16, 18). Finally, the Christological sense of the term *didonai* may be thus summarized: the word expresses the superabundant love with which the Father cherishes the Son.—J. J. C.

169. B. SCHWANK, "Das johanneische Problem. Tagung der katholischen Neutestamentler des deutschen Sprachbereichs vom 10.-12. März 1965 in Passau," *ErbeAuf* 41 (3, '65) 230-234.

In the Passau meeting of German-speaking Catholic NT exegetes, four scholars discussed the following subjects: J. Blinzler, John and the Synoptics; J. Schmid, John and history; R. Schnackenburg, John's Gospel and the history of religions; J. Michl, John and eschatology.

John, cf. §§ 10-192; 10-197.

170. [Jn 1:1-18] H. LANGKAMMER, "Zur Herkunft des Logositels im Johannesprolog," *BibZeit* 9 (1, '65) 91-94.

In the OT, predicates and functions of one personified thing, e.g., the Word of God, Wisdom, the Torah, were readily transferred to another so that these personifications might seem to be synonymous concepts. A decisive advance was made when Paul in Col 1:16 and the author of Heb 1:2, without using any personal prototype borrowed from Gnosticism, applied directly to the historical Christ the creative role of wisdom. A similar advance is manifest in John's Prologue. This Evangelist applied to the Logos attributes of wisdom and predicates and functions of creation as described in the OT. Thus from the beginning the Logos clearly appeared as a Person, and the choice of the term Logos was due mainly to Gen 1.—J. A. S.

171. [Jn 1:29] A. ROSE, "Jésus-Christ, Agneau de Dieu," *BibVieChrét* 62 ('65) 27-32.

The NT employs two words (*amnos* and *arnion*) to designate Christ as the lamb. *Amnos* occurs in four passages (Jn 1:29, 36; Acts 8:32; 1 Pt 1:19; cf. 1 Cor 5:7), and from these texts emerges the picture of Jesus as the glorified Suffering Servant and the lamb of the new Passover. On the other hand, the Apocalypse predicates *arnion* 28 times of Christ, and the term serves to bring out another phase of the nature and work of the Savior. In this book He is represented always as risen from the dead, as enthroned in divine splendor, as lord of the world, eschatological judge and the source of light and eternal life for His elect.—J. J. C.

172. [Jn 3:5] P. L. HAMMER, "Baptism with Water and the Spirit," *TheolLife* 8 (1, '65) 35-43.

Generally the biblical writers do not begin directly with the written word of God but instead interpret the situation of their own day, then interpret a similar situation of the past, and finally in their witness join the past and present together. Technically this method can be termed the hermeneutical circle, the circle of interpretation that moves from ourselves to the past and back again to ourselves. Imitating the biblical authors, we begin with our present scene, next turn back to the scriptural text, and then from the biblical text interpret our own situation.

A simple consideration of the present situation suggests that baptism with water and the Spirit points to the affirmation of creation and of this world's life, to the power of God which brings new life into being, to baptism as an involvement in the total daily life of men. Next we go back to the pertinent biblical text which, we observe, points to the gift of God and affirms the cleansing power of God (Spirit) in the midst of the natural world (water) of human life. Returning to the present, we realize that in Jesus Christ water and the Spirit have become radically personal and that the realms of nature and grace are joined in Him. Consequently baptism with water and the Spirit points to Jesus as Him who has come, and by His Spirit comes, that all men may have life and have it more abundantly.—J. J. C.

173. J. GOLUB, "... non enim ad mensuram dat Spiritum (Jo 3,34b)," *VerbDom* 43 (2, '65) 62-70.

"For it is not by measure that he gives the Spirit." This sentence is not spoken by the Baptist; it is part of the Evangelist's comment. The one who gives the Spirit is Christ; the recipient (unexpressed) is the man who believes Christ's words which are "Spirit and life" (cf. Jn 6:63).—J. F. Bl.

174. [Jn 7:38] J. B. BAUER, "Drei Cruces," *BibZeit* 9 (1, '65) 84-91.

The identification of the OT passage to which Jn 7:38 alludes has long been disputed. Probably the reference presupposes the Hebrew text of Prov 18:4. [The other two "cruces" pertain to the OT.]—J. A. S.

175. [Jn 13:1-17] DESPORTES, "Jeudi Saint. Le lavement des pieds. De l'Évangile à la Liturgie," *AmiCler* 75 (Mar. 25, '65) 187-191.

Recently M.-É. Boismard has shown that Jn 13:1-17 contains two originally different interpretations of Jesus' action—one, a lesson in humility and charity; the other, a prefiguration of baptism [cf. § 9-213]. These two interpretations seem to be reflected in the Holy Thursday antiphons for the ceremonial washing of the feet.—J. J. C.

176. M. MARTÍNEZ PASTOR, "Una significación de *doxa* y *doxazein* en la exégesis origeniana de Jn 13, 31," *MiscCom* 42 ('64) 173-182.

The concepts of "glory" and "glorify" and their connection with knowledge can be understood in the following manner. (1) To be glorified is to contemplate God or divine things and by this contemplation to be divinized. In this way Christ and Moses are glorified by their knowledge of divine things, and the Son is glorified because He knows the Father. (2) To be glorified sometimes means to be known. Thus the Father is glorified in the Son, in Himself, in the Holy Spirit and in men. (3) It is well to distinguish the glory that consists in knowing from the glory that consists in being known. The glory that consists in knowing God tends to transform and divinize men. But the glory of God that consists in His being known is extrinsic and akin to the idea of His being praised.—J. J. C.

177. G. M. LEE, "John xiv. 16," *ExpTimes* 76 (8, '65) 254. ✓

In this verse *hina* may be a mistranslation of Aramaic *d^e* used as a relative, but the translation *qui* in some Old Latin MSS is not evidence of this alternative, since *qui* with the subjunctive is commonly used to express purpose.

178. J. RIEGER, "Spiritus Sanctus suum praeparat adventum (Jo 14,16-17)," *VerbDom* 43 (1, '65) 19-27.

"You know him [the Spirit], for he dwells with you and will be in you." In this sentence the verb "dwells" should be given its proper force as a present tense: the Spirit is already present in the disciples, even before the glorification of Christ (cf. Jn 7:39), preparing them to receive the fuller outpouring granted to believers after the Resurrection.—J. F. Bl.

179. C. D. MORRISON, "Mission and Ethic. An Interpretation of John 17," *Interpretation* 19 (3, '65) 259-273. ✓

The glory of God is manifest in the fulfillment of His will. This will is most comprehensively understood in John as God's redemptive mission in which the unity of the Father, Son and Holy Spirit is revealed and on which the unity and fellowship of believers with one another and with God is founded. The one mission of God has as its one end life for all who believe, but life has a twofold significance for the believer. First, he is appointed to share in the one mission that communicates life. Second, life is comprehensible only as love. The work of God in Christ bestows life upon all who believe and commissions them to participate as the Church in the one mission that alone can bring life into the world, i.e., the one mission that can enable men to love one another. In life, mission and ethic are inseparable.

The Church fails when it does not understand its mission properly. Today the activist's unreflecting identification of the goals of the Church's mission (life and love) with the common human aspirations of the same name not only fails to make the radical polarization characteristic of John, but it reverses the relationship of mission and ethic held by him. On the other hand, some theologians maintain that the social order is subordinated to the moral guardianship of the Church, a view that is biblically indefensible.

John knows of no ground upon which either the activist or the theologian may exhort society to the radical obedience he calls love, for the possibility of love neither inheres in men naturally, as the activist assumes, nor was it universally effected by Christ's work, as one might conclude from some theologians. The mission of God's love for the world is the only way the Church knows for a man to pass from death to life. To compromise that mission or to remove its offense is to forfeit its possibility and thus not to love.—J. J. C.

180. R. POELMAN, "The Sacerdotal Prayer. John XVII," *LumVit* 20 (1, '65) 43-66.

A running commentary on the longest "and fullest prayer given us in the Gospel."

181. A. MAHONEY, "A New Look at an Old Problem (John 18,12-14, 19-24)," *CathBibQuart* 27 (2, '65) 137-144.

Some scholars solve the problem of who interrogated Jesus in Jn 18:12 ff. by connecting the title "high priest" with Annas contrary to Johannine usage in which "high priest" is restricted to Caiaphas. Many insert v. 24 between vv. 13 and 14, a solution with weak and suspect textual evidence.

The solution is to read *de menōn* for *dedemenon*. The original text probably had not *dedemenon* ("bound") but *de menōn* ("remaining"). The verse then would read: "But Annas remaining (i.e., after the departure of Caiaphas) sent Him to Caiaphas the high priest." The reasons for the proposed reading are the following. (1) Since the early MSS did not divide the letters, probably *de menōn* was read as one word, and by dittography of the first syllable, *dcdemenon* resulted. The disturbed state of the verse confirms this hypothesis, since once *de* was assimilated into *dedemenon*, copyists either omitted the particle or read *oun* or *de*. (2) *Menō* is a familiar Johannine word. (3) *Dedemenon* hardly suits the context. It does not mean "still bound" because a prisoner was loosed during interrogation. "Bound again" is not justified by the word, and besides the very likely common courtyard between the houses of Annas and Caiaphas would not require binding again.

Taking *dedemenon* as a common error of dittography preserves the traditional order of the verses and the Johannine restriction of "high priest" to Caiaphas. According to the proposed reading John records a private, informal enquiry by Caiaphas, the high priest, in the presence of Annas. At its conclusion Caiaphas departed to another part of the palace where the Sanhedrin was assembling. Then Annas, who remained after the departure of Caiaphas, sent Jesus to him for a formal religious trial.—A. J. S.

182. A. FEUILLET, "La Maternidad espiritual de María en Jn 19,25-27," *Selec Teol* 3 (12, '64) 302-310.

A digest of an article which appeared in *NouvRevTheol* 86 (5, '64) 469-489 [cf. § 9-217].

183. M. ZERWICK, "The Hour of the Mother—John 19:25-27," *BibToday* 1 (18, '65) 1187-94.

With His dying words to Mary and to John, Jesus entrusts His mother to the disciple's care and also proclaims and institutes the universal maternity of Mary which was already included in her divine maternity from the moment of the Incarnation.

184. J. WILLEMSE, "Christus' doorstoken zijde, oorsprong van de Kerk. De achtergrond van Joh. 19, 33-34" [The Pierced Side of Christ, Origin of the Church. The Background of Jn 19:33-34], *TijdTheol* 5 (2, '65) 113-135.

There is a discussion of the possibility of a reference in Jn 19:33 (by way of

Ps 34:21) to the sufferings of the just man, and the significance of this reference is weighed in the context of Christ's Passion and Crucifixion. Next the article examines the possibility of a reference (by way of Exod 12:10, 46; Num 9:12) to the paschal lamb, and the reference is studied within the NT framework of the problem of Jesus' fulfillment of the Old Covenant. The piercing of Jesus' side is clearly connected with Zech 12:10.

Possible references to Isa 53:3 are considered. The Fourth Gospel makes use of a twofold sense, precisely in allusions to the OT, and this twofold level of meaning is possible in Jn 19:33-34. Such a twofold OT perspective sometimes involves a twofold ecclesiastical perspective (cf. Jn 6). In connection with Jn 7:37-38, a survey of the OT reveals that a miraculous fountain as a symbol of salvation was part of Israel's memory and was expected by her in the future. Finally, in connection with 1 Jn 5:6-7, the ecclesiastical aspects of Jn 19:34 are investigated: Jesus' pierced side is both the source of the sacraments and the origin of the Church.—J. J. C.

185. [Jn 20:11-18] C. JOURNET, "L'apparition à Marie de Magdala," *NovVet* 40 (2, '65) 143-147.

A meditative exposition of the passage.

Acts of the Apostles

186. T. F. GLASSON, "The Speeches in Acts and Thucydides," *ExpTimes* 76 (5, '65) 165.

For comparison with the speeches of Acts it is often alleged that Thucydides composed speeches which he thought appropriate to the occasion. The comparison is valid, but it is important to see what Thucydides actually said. In the *Peloponnesian War* 1, 22 he admits that the speeches are not reproduced verbatim, but asserts that, relying on what he heard himself or what others reported to him, he adheres "as closely as possible to the general sense of what was actually spoken."—G. W. M.

Acts, §§ 10-41; 10-144.

187. [Acts 1:4-11] J. BLENKINSOPP, "The Bible and the People: The Ascension as Mystery of Salvation," *ClerRev* 50 (5, '65) 369-374.

The Ascension means that the kingdom, power and glory "have been given to Jesus by the Father and that, as from his Resurrection, he rules by this absolute mandate whether in the Church where that rule is acknowledged or in the world where it is not." 1 Pt 3:22 shows that this rule embraces all time and space. "The consequence for our faith is therefore that we exist in a definite phase of history which begins with the enthronement of the risen Christ and ends with his coming from the throne in the royal *parousia* in judgement and salvation."—J. J. C.

188. [Acts 2:1-42] M. F. UNGER, "The Significance of Pentecost," *BibSac* 122 (486, '65) 169-177.

Pentecost signifies the coming of the Holy Spirit upon the Church, a once-for-all and unrepeatable event. Henceforth the Spirit exercises in the Church His various ministries of regeneration, baptizing, sealing, indwelling and perfecting. With the Spirit's advent and the baptism that He confers, the Church has its beginning and a new economy of salvation is inaugurated. In describing these happenings, Peter quotes Joel's words, not as a prophecy that is being fulfilled, but as a prophetic illustration of what is occurring on that day.—J. J. C.

189. [Acts 2:1-47] J. ABRI, "The Theological Meaning of Pentecost," *Kator Shin* 4 (1, '65) 133-151. [In Japanese.]

The fiery tongues and the storm are signs of the "glory of God" and of the eschatological coming of the kingdom of God. The preaching and its acceptance are the work of the Holy Ghost whose continual working in the Church is proved by His Pentecostal descent. Peter's hearers were Jews who had been living in the Diaspora and who changed their residence to Jerusalem. Peter proclaims to them that the Holy Ghost will work in all the faithful of the New Covenant. The risen Lord is spiritually present through the Holy Ghost. We know Christ only through the preaching of the apostles; their *glossa* is the *glossa* of the Holy Spirit.—S. E. S.

Acts 4:25, 27, cf. § 10-149.

190. G. D. KILPATRICK, "Acts vii.56: Son of Man?" *TheolZeit* 21 (3, '65) 209.

Instead of the usual reading "Son of Man," the variant "Son of God" is found in P⁷⁴ and a few other MSS and has some probability. We are told that Acts 7:56 gives the only NT occurrence of "Son of Man" outside the sayings of Jesus. If "Son of God" is the correct reading here, then we have another example of the difference in Christological terminology between the Gospels and the rest of the NT.—J. J. C.

191. L. HARTMAN, "Davids son. Apropå Acta 13, 16—41" [David's Son. Apropos of Acts 13:16-41], *SvenskExegÅrs* 28-29 ('63-'64) 117-134.

Several observations are made in connection with E. Lövestam's *Son and Saviour* (1961). Between Acts 13 and 2 Sam 7 there are many points of similarity, especially Acts 13:17-22 and 2 Sam 7:6-12. The promise to David is the heart of the entire discourse. It dominates the development from Acts 13:22-37 except for 23b-32. The sequence of ideas is as follows: (1) vv. 16b-25: a summary of ancient salvation-history; (2) (a) vv. 26-31: fulfillment of the promise in the death and Resurrection of Jesus; (b) vv. 32-37: for the ancient promise was Messianic (vv. 34-36, a midrashic technique); (3) conclusion, vv. 38-41: application to the hearers and appeal for faith in Jesus Christ. From the foregoing it seems that the discourse is a Christian homily on 2 Sam 7 delivered in

a synagogue. By way of hypothesis the following is proposed: if 2 Sam 7 was the haphtarah in the service, was the corresponding parashah perhaps Gen 15? In any case, the discourse of Acts 13 is an important document on missionary preaching and on the discussions that could be held between Jews and Christians concerning texts accepted by both.—L.-M. D.

EPISTLES—APOCALYPSE

Paul

192. P. BENOIT, "The theologies of Paul and John," *TheolDig* 13 (2, '65) 135-141.

A digest of an article which appeared in *NTStud* 9 (3, '63) 193-207 [cf. § 8-211].

193. M. CARREZ, "La confiance en l'homme et la confiance en soi selon l'apôtre Paul," *RevHistPhilRel* 44 (3, '64) 191-199.

The classic affirmation of Protestant belief, that faith comes first from God, must not totally obscure the inverse movement by which a man grasps salvation. An analysis of the Pauline use of *kauchomai* and its derivatives will bring out this notion.

Kauchomai is usually translated as "to boast," but a more exact translation is "to place one's confidence in." *Kauchomai* expresses the interior dispositions of a man who takes account of that which gives him the right to respond to God. Though our confidence (boasting) is in the Lord, *kauchomai* implies that in a real sense a man's acts count for or against him. Paul especially develops this theme in the letters to the Corinthians.

Paul condemns pure confidence in the flesh. He asserts that his confidence lies in the Lord and the cross (Rom 5:11; Gal 6:14). But he also places confidence in his converts as witnesses for the day of judgment and in the witness of his own conscience (2 Cor 1:12, 14). 2 Cor 10-13 with its eighteen uses of *kauchomai* develops the theme of Paul's nuanced confidence in his weakness. In other places Paul reminds the Corinthians that they do not act for themselves, but have been redeemed by Christ. Though Paul acts in virtue of redemption, he confidently gives his own opinion (carefully distinguishing it from Jesus') in 1 Cor 7:12. Even in suffering, man develops his endurance by depending on God.

Paul relies ultimately on the Savior, but still concentrates on temporal problems and human answers. This tendency to value action combats the Gnostic trends of Paul's day. The man who has received from God must know how to use what he has received. The very receiving is also a taking. Because the basic questions of existence have been settled by the cross, the man who relies on the Savior may also put his confidence in the small, decisive circumstances of human existence.—A. J. S.

194. H.-M. DION, "La prédestination chez saint Paul," *RechSciRel* 53 (1, '65) 5-43.

Purposely leaving aside Rom 9, the article concentrates on those Pauline texts (especially Rom 8:28-30 and Eph 1:3-14) which use the term *prohorizein* to describe God's determination of our destiny. These two texts, however, differ in their emphasis, a difference reflected elsewhere so that one can distinguish two groups of texts. One (1 Thes 5:9; 2 Thes 2:13 f.; and Rom 8:28-30) contains essentially words of consolation which assure the faithful that they are always the object of God's concern and love. The texts of the other group, taken from later Epistles (Eph 1:3-14; 2 Tim 1:8 f.; etc.) are based rather on the proclamation of the *mysterion* now revealed, a theme echoed also in Rom 16:25-27; Col 1:13-27 and Eph 3:2-13.

In various ways Paul has brought out the fact that the divine decrees are absolutely prior to their historical fulfillment and to human co-operation in the work of salvation. One of the most interesting examples is found in Rom 8:28 f. where three words with the prefix *pro* occur in sequence, *prothesis*, *proginoskō* and *prohorizō*, all bearing the stamp of Paul's distinctive theology. The first of these terms (studied at length on pp. 19-23) will in later Epistles signify the mystery of Christ Himself. Thus the final step in Paul's concept of our predestination seems to be only an aspect of God's plan concerning His Son: the determination to unite all under one head, Christ. Pauline predestination, therefore, touches only indirectly the problem of the eternal salvation of individuals. The Apostle says nothing of the relation that predestination may have to the lot of non-Christians nor does he discuss the relation of predestination to the exercise of free will on the part of the predestined.—H.-M. D. (Author).

195. J. EDWARDS, "The Glorification of Christ in St. Paul," *Bellarmino Commentary* 4 (1, '65) 9-17.

The Pauline texts seem to imply that the events of Christ's glorification are "not so much a condition of our justification, but a co-cause" with His death.

196. C. M. HORNE, "The Power of Paul's Preaching," *BullEvangTheolSoc* 8 (3, '65) 111-116.

Paul's preaching derives its power from his message and his method because he clearly and authoritatively proclaims the simple gospel and presents God's testimony concerning the person and work of His Son, Jesus Christ.

197. J. L. HOULDEN, "Paulinism and Johannism: Rapprochement," *Scripture* 17 (38, '65) 41-52.

A. Schweitzer, A. Nygren, M. Werner and R. Bultmann all contrast John and Paul and consider John Hellenistic in outlook and as one who linked the gospel to Greek philosophy or to the sacramentalism of the mysteries. A recent shift of perspective has given a fresh appreciation of first-century Judaism and Jewish Christianity and their relation to Gnosticism. Consequently both Paul

and John are now much more convincingly placed within the Jewish world. The present essay examines similarities between the two writers under the headings of their teaching on creation and their teaching on the work of Christ.

In both authors Christ has three interlocking parts in relation to the activity of God the Creator: first, as the agent in creation; second, as Himself the first man of a new humanity within creation as a whole; third, as the one in whom are concentrated the prime energies of creation, light and life, with perhaps the Transfiguration and the Resurrection as the typical incidents representing these two categories.

Furthermore, John and Paul have similar ideas on the work of Christ. Both writers share the chief idea used to express the relationship which results from Christ's work—the mutual indwelling. The concept of existence in Christ is Johannine as well as Pauline and restricted in the NT to these two authors. Perhaps the "in me" formula of John is a shorthand version of the idea fully developed in the Parable of the Vine, and Paul's "in Christ" formula may be a shorthand version of the idea written out fully in the language about the bread and the Body of Christ. Another noteworthy point of contact between the two authors is the idea of Christ as the successor of the Temple or tabernacle of Judaism. In brief, it is hard nowadays to assert that John is markedly more Hellenized than Paul.—J. J. C.

198. F. Hoyos, "Títulos prepaulinos de Jesús en San Pablo," *RevistBíb* 27 (1, '65) 25-37.

W. Kramer, *Christos Kyrios Gottessohn* (1963), is subjected to a lengthy critique and contrasted with other recent publications on the same theme.

199. E. LÁKATOS, "El contenido Teológico del Doxazein Theon en San Pablo," *RevistBíb* 27 (1, '65) 38-44.

After a brief definition of the meaning of the words "glory" and "glorify," a study is made of the theological content of these terms and especially of "glorify."

200. E. LARSSON, "Paulus och den hellenistiska församlingsteologin. Ett blad i den vetenskapliga dogmbildningens historia" [Paul and the Theology of the Hellenistic Communities. A Page from the History of the Origin of Scientific Dogmas], *SvenskExegÅrs* 28-29 ('63-'64) 81-110.

Should one admit the existence of a theology of the Hellenistic churches prior to the conversion of Paul? Different views on this question are held by various scholars, e.g., Heitmüller, F. C. Baur, Bousset, Schweitzer, Bultmann, W. Eltester, Jervell and Käsemann. In the absence of direct contacts between Paul and the Hellenistic religions, the hypothesis is intended to explain the differences between Jesus and Paul. But these differences themselves may be questioned, and the concept that is formed of "Hellenism" needs to be tested. Many elements in Paul's thought are better explained by the influence of

Jewish, and even Palestinian, Christianity. Whatever is Hellenistic in Paul came to him from a Judaism that was Hellenized before the rise of Christianity.—L.-M. D.

201. J. MURPHY-O'CONNOR, "La 'vérité' chez Saint Paul et à Qumrân," *RevBib* 72 (1, '65) 29-76.

If "the precise point which has been studied here provides too narrow a basis for general conclusions," it can nevertheless be said that Paul's use of "truth" has closer parallels in the Dead Sea Scrolls than in the OT. The Apostle seems to have been in close contact (probably at Ephesus) with someone who knew the doctrine of the Essenes thoroughly. In the Hodayot, the word *sôd* several times means "foundation": the Teacher of Justice is called "the foundation of truth"—not only as a living embodiment of the Law, but also in virtue of his special relationship to God, which includes possession of special knowledge. This provides a further argument in favor of A. Jaubert's view (in *Studiorum Paulinorum Congressus Internationalis Catholicus 1961*, Vol. I [1963] 101-108) that the phrase "pillar and foundation of the truth" in 1 Tim 3:15 refers not to the Church but to Timothy.—J. F. Bl.

202. S. NAGY, "Hierarchia kościelna w okresie misyjnej działalności św. Pawła (La hiérarchie ecclésiastique à l'époque de l'activité missionnaire de S. Paul)," *RocznTeolKan* 11 (2, '64) 55-79.

On his missionary journeys (A.D. 45-47) Paul appointed local presbyters in imitation of the seven priests (not deacons) of Jerusalem who assisted the apostles by fulfilling administrative and charitable, as well as liturgical and didactic, roles. Between A.D. 57 and 63 the tasks of these presbyters were divided and specific terms were given to those who fulfilled them: *episkopoi* tended to tasks of liturgical teaching; *diakonoi* (the term appears first in Phil 1:1) looked after charitable and administrative activities.—W. J. P.

203. C. M. NIELSEN, "Polycarp, Paul and the Scriptures," *AnglTheolRev* 47 (2, '65) 199-216.

Polycarp in his letter to the Philippians (12, 1) used the phrase "the sacred Scriptures" and immediately quoted Ps 4:5 and Eph 4:26. Because of Polycarp's early date, it is widely held that he, like Clement of Rome, thought only of the OT as "Scripture." However, Polycarp elsewhere almost never quoted the OT. Moreover, Eph 4:26 itself includes the Ps 4:5 quotation. Thus it seems more probable that it is Ephesians and not the OT which Polycarp here designates "sacred Scripture." His apology for not being "well versed" in Scripture, while certainly appropriate to his knowledge of the OT, may well refer to the Pauline corpus, perhaps as another example of episcopal humility, or in deference to a church founded by Paul. Presumably Polycarp included the OT in the phrase, but like Irenaeus he seems to have thought the writings of the apostles more authoritative. Ignatius knew of a Pauline corpus; 2 Pt 3:15-16 testifies to its

special authority. Clement revered the apostles, especially Peter and Paul. Polycarp's quotations from Paul's letters imply that he had transferred reverence for the apostles from their memory to their writings. But what of Peter? Polycarp does not mention his name, but, as a number of scholars have noted, Polycarp's letter makes abundant use of 1 Peter. Thus it appears that "Polycarp regarded the Pauline corpus as Holy Scripture" and that by A.D. 120 "a sacred Christian Scripture was emerging with the Pauline corpus as its foundation."—J. C. H.

204. F. PIZZAGALLI, "Dante e S. Paolo," *ScuolCatt* 93 (2, '65) 107-121.

Four conclusions can be drawn from a comparative study of the poet and the Apostle. (1) Dante felt a special affinity with Paul and believed that he himself was called upon to revitalize the political ethics of his day. (2) The poet knew Paul's writings well, and this knowledge which increased with the years was used to express Catholic teaching. (3) Certain passages, e.g., the hymn of Christ the Redeemer, are entirely Pauline in inspiration. (4) The study of Paul's influence does not greatly add to our interpretation of Dante but illustrates the poet's extensive cultural background.—J. J. C.

205. B. REY, "L'homme nouveau d'après S. Paul," *RevSciPhilThéol* 49 (2, '65) 161-195. [Cf. § 9-995.]

The antithesis of the old and the new man is found only in the Captivity Epistles but was already anticipated in Romans by the mention of the old man. The theme there appeared in a baptismal context (Rom 6), but the Christian was not called a new man. In Colossians the baptismal context is also stressed, but Paul no longer hesitates to say that at baptism the Christian, risen in Christ, becomes a new man. Yet what was once accomplished in baptism by union with the mystery of the death and the Resurrection of Christ should be repeated daily by imitation of Christ.

In Eph 2 Paul's thought on the new man is most profound. Here he goes back to the source of all. If in baptism the Christian puts on the new man, it is because Christ is the new man. Here the doctrine of the New Adam and the new man coalesce. Christ unites all humanity, Jew and Gentile, and little by little He leads them to their perfection (cf. Eph 4:13). This gradual ascent of mankind toward God has only one source, the power of the creative act which has made Christ the new man at His Resurrection from the dead. This creation of a new world in the physical body of the risen Christ is continued throughout history by means of the sacraments.—J. J. C.

206. K. ROMANIUK, "De usu particulae *KATHŌS* in epistulis Paulinis," *VerbDom* 43 (2, '65) 71-82.

The conjunction *kathōs* in the Pauline Epistles sometimes means "just as," sometimes "because" (causal or explanatory). But sometimes it is ambivalent, meaning both "just as" and "because" at the same time. This observation is of

importance in interpreting Paul's soteriological preaching, e.g., Eph 5:2: "Walk in love (charity) *kathōs* Christ loved us" means "just as Christ loved us, and because Christ loved us."—J. F. Bl.

207. J. STEPIEŃ, "Kościół a kościoły w doktrynie św. Pawła (L'Église et les églises dans la doctrine de St Paul)," *Roczniki Teologiczne* 11 (1, '64) 93-106.

A careful study of the texts refutes the opinion of L. Cerfaux and J. Weiss who held that in the Captivity Epistles Paul first used the term *ekklēsia* in a universal sense. This usage had already appeared in Gal 1:13; 1 Cor 15:9; cf. Gal 3:26-29; 1 Cor 12:12; etc.—W. J. P.

208. C. ZEDDA, "Un nuovo commento alle lettere di S. Paolo," *Divinitas* 9 (1, '65) 150-156.

In S. Cipriani's *Le lettere di S. Paolo. Traduzione e commento* (1962), the translation perhaps keeps too close to the original, the commentary usually follows the traditional interpretations. Certain suggestions are offered for improvements in a second edition.—J. J. C.

Paul, cf. §§ 10-76; 10-88; 10-282.

Romans, 1-2 Corinthians

209. [Rom 1:16-17] J. CAMBIER, "Justice de Dieu, salut de tous les hommes et foi," *Revue Biblique* 71 (4, '64) 537-583.

This study of Rom 1:16-17 shows that (1) when Paul says "I am not ashamed of the gospel," he is not thinking of the contrast between "Rome" and "the gospel," but is simply affirming his own fidelity as a preacher; (2) this logion is an example of a literary form which may be called "the prophetic proclamation of salvation," of which there are several other examples in the NT; (3) the quotation from Hab 2:4 "is a witness to the theological and apologetic employment of an OT text in favor of the gospel"; (4) these verses contain the substance of Paul's doctrine in Romans: salvation is the work of God alone; and (5) "faith" in Romans entails both knowledge of God's revelation and confidence in His saving action.—J. F. Bl.

210. J. RIEDL, "Röm 2, 14 ff. und das Heil der Heiden bei Augustinus und Thomas," *Scholastik* 40 (2, '65) 189-213.

In his commentary on the Epistle, Thomas interprets this pericope as referring to pagans who lived before the time of Christ and who were given supernatural grace. Augustine's opinion that the verses refer to Gentile Christians is mentioned by Thomas only out of respect for the Father and because that opinion represents the first attempt to do justice to Paul's words without falling into Pelagianism. Several passages in Thomas' writings make it clear that he personally was convinced Paul's statements could be interpreted only as applying to pagans who lived before Christ's day and who were given grace.—J. J. C.

211. J. CAMBIER, "Péchés des Hommes et Pêché d'Adam en Rom. v. 12," *NTStud* 11 (3, '65) 217-255.

This exegesis of the key verse, especially of the end of it, studies the following points in order: some schemes from the history of religions which may have influenced the literary formulation of Rom 5:12 ff.; the parallel relationships of Adam and Christ to all men; the "one-all" formula which pervades the passage and is bound up with the Adam-Christ relationship; the nature of sin and death and the relationship between them; and the meaning of the crucial construction *eph' hō*: the preposition *epi*, the causal dative of the relative *hos*, with the antecedent *heis anthrōpos*.

Several conclusions may be drawn from this analysis. (1) The phrase *dia touto* must be taken at its full value: it introduces a comparison between the salvific work of Christ as the reason for our hope, and the work of Adam (*hōsper*). (2) Sin and death are allegorical figures: they are evil powers that entered the world with the sin of Adam and usurped the divine *basileia* over men; their domination ends with the salvific work of Christ. (3) "All have sinned" refers to the personal sins of adult men under the domination of Sin and Death. The verse may be rendered: "C'est pour cela que, de même que par un seul homme, le Pêché est venu dans le monde (12a), et par le Pêché la Mort (12b), et qu'ainsi la Mort a atteint tous les hommes (12c), à cause du seul homme à cause de qui tous les hommes ont péché (12d)" Paul breaks off the sentence and goes on to support it with two explanations (vv. 13-14, 15-17) and then resumes the comparison without taking up the sentence again. (4) The affirmation that all men have sinned and died because of Adam may be translated: all men sin and die because of their human nature. Instead of speaking of a "sin of origin" or a "sin of nature," we should speak of a situation which affects human nature before the coming of Christ. Paul does not use the concept of hereditary sin and death but of subjection to the evil powers Sin and Death. But the theological doctrine of original sin does seem to be an adequate translation of the reality Paul expresses.—G. W. M.

212. S. LYONNET, "El pecado original en Rom 5,12," *SelecTeol* 3 (12, '64) 233-240.

A digest of an article which appeared in *Biblica* 41 (4, '60) 325-355 [cf. § 5-789].

213. P.-É. LANGEVIN, "Le Baptême dans la Mort-Résurrection. Exégèse de Rm 6 1-5," *SciEccl* 17 (1, '65) 29-65.

The inspiration for Rom 6:1-5 did not come from a rite of immersion and emersion but from the mystery of Christ's death and Resurrection which the Christian begins to relive from the day of his baptism. First, a probable explanation is given for the false attitude which Paul condemns (6:1-3). An extensive analysis of the text then leads to the conclusion that the expression *baptizein eis Christon* does not mean "immerse in Christ," but "be intimately

united with Christ." *Synthaptesthai* . . . "buried together with Christ" (6:4) does not allude to a rite of complete immersion, for such an interpretation runs counter to the evidence provided by the archaeology and literature of early Christianity. The expression *symphytoi tō homoiōmati tou thanatou autou* (6:5) describes a growing union with the historical death of Christ, a union experienced sacramentally in baptism. Finally, the previous exegetical study of Rom 6:1-5 is made the basis for a translation that presents the train of Paul's thought in this pericope so precious for its theology of baptism.—P.-É L. (Author).

214. K. NIEDERWIMMER, "Das Gebet des Geistes, Röm.8,26f.," *TheolZeit* 20 (4, '65) 252-265.

The passage is unique in Pauline thought, for the Apostle says that man cannot pray. Moreover the statement seems contrary to fact, since Jews, pagans and Christians actually pray, a difficulty tacitly answered by the expression *kathō dei*. Attempts have been made to weaken the force of the assertion. Some connect *kathō dei* with "we do not know." Others refer the phrase to the form and matter of prayer. Still others think the statement is not absolute but means that frequently we do not know how to pray. But Paul is talking about an essential weakness of man, an inability based upon our finiteness. The Spirit, however, being divine, can do what we cannot do. Thus Paul seems so to conceive of God that prayer is impossible for man. The position agrees with the tradition of a heavenly intercessor (cf. 8:34 ff.).

In the Paraclete tradition, groanings are not usual, but they are found in the Gnostic tradition of the spirit. Our passage seems to be midway between the Jewish Paraclete tradition and the Gnostic spirit-myth. Paul's own theology probably forms one of the steps in the evolution from Judaism to gnosis. A partial but critical adoption of a Gnostic motif appears to lie in the fact that the Spirit of God works within us but at the same time outside the center of our being, since He does what we cannot do. In seeking parallels for the unspeakable groanings (Rom 8:26), perhaps the closest is found in the ineffable words of 2 Cor 12:4. Finally, in the prayer of the Spirit we are taken, without being aware of it, within the Trinity itself as God is conscious of the promptings of His Spirit.—J. J. C.

215. G. MÜNDERLEIN, "Interpretation einer Tradition. Bemerkungen zu Röm 8, 35f.," *KerDogma* 11 (2, '65) 136-142.

In this passage two different traditions have been taken over and changed. (1) The first speaks of sufferings which baffle human logic and can only be explained as ordained by God. The Pauline words "for thy sake" do not refer to the eschatological revelation but to the work and the lot of the revealer, Jesus Christ. (2) Another tradition has been used and radically transformed in two ways. (a) The OT texts contain curses against the wicked and threats of annihilation of evildoers. Paul, however, proclaims triumphant victory will

follow the sufferings. (b) What were in the OT punishments for the wicked and disobedient are here portrayed as the characteristic marks of faithful Christians. Some think that Paul deliberately modified the meaning of the OT texts because of his theology since he was convinced that Jesus' sufferings and death had transformed the world. But there could have been another reason, namely that Paul reinterpreted the OT texts in the light of the conditions of his own day, and this consideration may be of value for us in discovering the relevance of biblical texts for our modern situation.—J. J. C.

216. E. C. BLACKMAN, "Divine Sovereignty and Missionary Strategy in Romans 9—11," *CanJournTheol* 11 (2, '65) 124-134.

The fact of Jewish unbelief in Christ raised the questions of the divine purpose, the final destiny of Jews and Gentiles and the ultimate salvation and rejection of individuals. Because of Jewish rejection of the Church, God's veracity was called into question. Basically Paul's reply is that God alone is supreme and His control is righteous. To the objection that this argumentation neglects man's free will Paul could answer by calling attention to three points. (1) He is not dealing primarily with individuals. (2) The question of determinism versus freedom is not soluble in logic or philosophy but in the Christian experience of the relationship between man and God (cp. 9:16-18 and 10:5-17). (3) One should consider the total divine plan whose purpose is to gather in the recalcitrant (11:32).

Israel's disobedience does not constitute a failure on the part of God. Some of the Jews have entered the Church, and God has called the Gentiles to the faith. Here it is important to grasp Paul's view of faith. "Faith means readiness to respond to God's invitation and to fit into his plan rather than to persist in a traditional way of life, even when, as in the case of the Jews, that way of life is orientated towards the will of God and generates great moral seriousness." The plan of God and His control are always beneficent. According to Paul it seems that salvation will be the final lot of every individual Jew (11:26) and of every individual Gentile as well (11:32). "The full universalist conclusion is the only one which does justice to the biblical *Kerygma* of God's redemptive purpose. It is mercy in its total and ultimate implications."—J. J. C.

217. [Rom 9—11] L. M. CARLI, "La questione giudaica davanti al Concilio Vaticano II," *PalCler* 44 (Feb. 15, '65) 185-203.

The Jewish people at the time of Christ could be considered responsible in a limited way for the Crucifixion, and they then became in a certain sense "rejected by God."

218. [Rom 9—11] L. M. CARLI, "E' possibile discutere serenamente della questione giudaica?" *PalCler* 44 (May 1, '65) 465-476.

The author discusses some misunderstandings which were occasioned by the previous article.

219. [Rom 9—11] G. MINETTE DE TILLESSE, "El misterio del pueblo judío," *SelecTeol* 4 (14, '65) 135-144.

A digest of an article which appeared in *Irénikon* 37 (1, '64) 7-49 [cf. § 8-1047].

220. E. E. SCHNEIDER, "Finis legis Christus, Röm. 10, 4," *TheolZeit* 20 (6, '64) 410-422.

Words like *dikaïos*, *justus*, *justificare*, etc., are of a Greco-Roman forensic tradition that favors the nomism of the synagogue more than the quite non-forensic Pauline understanding of salvation in Christ (reflected above all in Galatians). Paul's rejection of nomism is apparent from the fact that the Abraham of the pre-Deuteronomic traditions (and not Moses) is his model for the realization of the New Covenant's Torah which is rather that of Jer 31:34 (cf. 2 Cor 3:3) than the Deuteronomic *hoq-mišwah-mišpaṭ*. "The law of sin and death" (Rom 8:2, to be distinguished from the expression of Rom 7:23) is that which reproaches man as a sinner (cf. Gal 2:19 ff.) and because of his sin condemns him to the death of separation from God. This law is the whole Torah, the OT revelation in its entirety, before which Paul (man) stands condemned. Jesus accepted this state of curse or condemnation before the OT law in order to free us from that state. His Torah is then the law of love, the Torah of the Spirit (cp. Gal 6:2 with Gal 5).

Christ is thus the end of the OT law, being (1) its fulfillment; (2) its exemplary observer; (3) a sin offering for us; (4) Himself under the Law, thus sharing our condemned state; (5) instructor in the new law of love and (6) universal judge according to the same law. This Pauline view of the old and new laws should persuade theologians to speak more of forgiveness than of justification, of a "theologia crucis" rather than a "theologia satisfactionis."—Ri. J. D.

221. [Rom 11:1-6] J. P. COMISKEY, "A Remnant Will Return," *BibToday* 1 (18, '65) 1210-15.

The consummate fulfillment of the Remnant prophecies is found in that faithful group of Israelites who accepted Christ and served as the foundation of the Church, the new Israel.

222. R. BATEY, "Paul's Interaction with the Corinthians," *JournBibLit* 84 (2, '65) 139-146.

From A. Hausrath through O. Pfleiderer and J. H. Kennedy to the classic statement of the theory by K. Lake it has come to be believed that 2 Cor 10—13 is a fragment of the "severe letter" (2 Cor 2:4; 7:8) written by Paul prior to 2 Cor 1—9. But there are difficulties: (a) 10—13 contains no mention of the offending brother forgiven in 2 Cor 2:5-11; (b) 1—9 cautions against one troublesome member of the Corinthian church; 10—13 is directed against a group of outsiders; (c) 10—13 promises an immediate visit; the severe letter

was written in lieu of a visit; (*d*) 2 Cor 10:10 ("His letters are weighty . . .") would be expected in a later letter. Moreover, C. H. Buck has shown that Lake's list of passages in 1—9 which appear to reflect passages in 10—13 may equally well be paired with passages from 1 Corinthians. And, as some scholars have maintained, Titus' movements are more easily understood if 10—13 was written later than 1—9.

Abandoning the identification of 10—13 as the severe letter leads to a new reconstruction of Paul's Corinthian ministry: (*a*) founding visit, spring A.D. 50 to fall of 51; (*b*) worked in Asia, summer of 52 to fall of 54, writing "previous letter," then 1 Corinthians; (*c*) received bad news from Corinth and sent "severe letter" via Titus (2 Cor 2:1 need not mean a visit to Corinth at this point); (*d*) received good news in Macedonia from Titus and sent Titus back with the joyful 2 Cor 1—9 in Nov., 54; (*e*) spent the winter of 54 in Corinth; (*f*) retreated from the Corinthian *pneumatikoi* to Macedonia, writing the angry 2 Cor 10—13 in spring, 55; (*g*) sailed for Jerusalem without making the threatened third visit to Corinth.—J. C. H.

223. K. NIEDERWIMMER, "Erkennen und Lieben. Gedanken zum Verhältnis von Gnosis und Agape im ersten Korintherbrief," *KerDogma* 11 (2, '65) 75-102.

The contrast between Paul's religious ideas and those of the Gnostics appears most clearly in 1 Cor 13:8-13, but characteristically the Apostle has developed his thought in successive stages: 1 Cor 1—4; 8:1 ff.; 13:8-13. In 1 Cor 1—4 he shows that the cross is the eschatological event which judges all and is not to be judged, that mere human wisdom did not bring men to know God, that knowledge of God did not lead to acknowledgment of Him. In the second stage (8:1 ff.), Paul declares that there is a knowledge coupled with love and a knowledge devoid of love, a knowledge which knows nothing. According to the Apostle, to know God is to be known by Him, a concept which differs from that of the Gnostics in three points. (1) Being known by God is accomplished not in mystical absorption but in the obedience of faith. (2) Genuine knowledge of God manifests itself in love. (3) When one is known by God he does not immediately have the means of knowing God since this knowledge is a free divine gift.

The theme of the third stage (1 Cor 13:8-13) may be summarized as the transitoriness of gnosis and the eternity of love. Yet the Apostle might seem to say that a gnosis awaits us in the future, a transformed or higher gnosis. Here one thinks of Paul's conception of the transformation which takes place in the new creation, a transformation which was inaugurated by Christ.—J. J. C.

224. [1 Cor 11:17-34] J. GODART, "Aux origines de la célébration eucharistique," *QuestLitPar* 46 (1, '65) 8-25.

As a prelude to the explanation of the Pauline pericope, the background of the Eucharist is studied in the OT, the intertestamental books, the Qumran

scrolls and the rabbinic writings. Understandably Paul's discussion is somewhat vague and general, but he offers a concise doctrine on the Eucharist, even though expressed in Semitic terminology which is strange to us. On the other hand, the Apostle's writing represents a primitive stage in Eucharistic teaching, and his liturgical text cannot be expected to have the clarity and completeness of a dogmatic treatise.—J. J. C.

225. [1 Cor 12—14] S. D. CURRIE, "‘Speaking in Tongues.’ Early Evidence Outside the New Testament Bearing on ‘Glōssais Lalein’," *Interpretation* 19 (3, '65) 274-294.

The evidence does not suffice for an exact description of what was meant by the NT words *glōssais lalein* and consequently we cannot say whether the term properly applies to present-day speaking in tongues. The early Christian and non-Christian writings show four possible interpretations of the phrase, and the evidence for each is here given. (1) Speaking a human language one has not learned. There is no early, firsthand account of any Christian possessing this gift. (2) Speaking a non-human language. There is no early, firsthand account of the use of such a gift by a Christian, and no criteria were found for discerning whether or not a gift is of this nature. (3) Uttering a dark saying, more enigmatic than prophecy or revelation and therefore requiring interpretation. The Church looked with suspicion upon dark sayings uttered in ecstasy. If such occurred, she was mainly concerned not with the meaning of the saying but with the spirit of the speaker and with his orderly subjection to his brothers in the Lord. (4) Uttering cadences of vocalization which do not constitute discourse. There is no early, firsthand account of the use of such a gift by a Christian. If this phenomenon appeared, it might easily be mistaken for something magical and therefore was kept unpublicized or unrecorded.—J. J. C.

226. [1 Cor 12—14] C. L. ROGERS, "The Gift of Tongues in the Post Apostolic Church (A.D. 100-400)," *BibSac* 122 (486, '65) 134-143.

The writings of early Christian leaders in practically every part of the Roman Empire indicate that the miraculous gifts of the first century quickly died out and were no longer needed for establishing the Church. The gift of tongues is nowhere alluded to or hinted at in the Apostolic Fathers. The only clear reference to anything resembling these phenomena is connected with the heretic Montanus and with those influenced by his erroneous concept of the Spirit.—J. J. C.

227. [1 Cor 15] D. W. GUNDRY, "The Ghost in the Machine and the Body of the Resurrection," *ScotJournTheol* 18 (2, '65) 164-169.

Historically the doctrine of resurrection, the subject of Paul's rhapsody in 1 Cor 15, has become associated with idealist philosophies which teach that "mind survives and is all that survives as far as the hereafter is concerned." But now that contemporary philosophers have come to the view that mind is

an entity invented by the philosophical imagination with no foundation in fact, we are being recalled to the old orthodox Jewish materialism which taught that when a man dies, his living soul ceases to exist. In other words, we are being reminded that Christianity is not an intellectual system seeking a faith but a faith in certain supernatural events which can nevertheless seek rational justification.—D. J. H.

228. F. MUSSNER, “‘Schichten’ in der paulinischen Theologie dargetan an 1 Kor 15,” *BibZeit* 9 (1, '65) 59-70.

A form-critical analysis of 1 Cor 15 reveals four principal strata in Paul's thought: (1) tradition or a core of teaching that goes back to the beginnings of the Church (vv. 5-8); (2) experience, especially that of Paul's conversion at Damascus (vv. 9-10); (3) theological reflection or speculation by which as an original thinker Paul unfolds the deeper meaning of traditional theological data (vv. 13-32, 36-57); (4) paraenesis which serves for moral instruction and exhortation (vv. 33-34, 58). This analysis should be extended to the other Pauline Epistles. The study shows the various stages in the Apostle's thought and throws light upon his person and his theology.—J. A. S.

229. J. K. HOWARD, “Baptism for the Dead: A Study of 1 Corinthians 15:29,” *EvangQuart* 37 (3, '65) 137-141.

The text refers to Gentile pagans who were strongly attached to some Christian relatives and friends who had died. For the sake of these deceased, i.e., in order to be united with them in the resurrection, these Gentile pagans received baptism and became Christians. This interpretation has been developed by M. Raeder, “Vikariatstaufe in 1 Cor 15:29?” *ZeitNTWiss* 46 (1955) 258-263. In this explanation the verse is not a digression but part of a climax in Paul's argument: if Christ be not risen, then our faith is in vain, those who have died in Christ have utterly perished, and we have no hope, especially those of us who were baptized and became Christians in order to be reunited in the resurrection with our deceased Christian friends.—J. J. C.

230. J. D. JOYCE, “Baptism on Behalf of the Dead. An Interpretation of 1 Corinthians 15:29-34,” *Encounter* 26 (2, '65) 269-277.

The much disputed passage offers its own explanation when seen in the perspective of the entire Epistle. Contrary to most MSS, instead of “your glorying,” the variant “my glorying” should be read (15:31) because the latter is the usual Pauline phrase and expresses an idea of great importance to him. The translation of 15:29 should be: “Otherwise, what will they accomplish who are baptized on behalf of the dead?” Some vicarious action is clearly intended. Judas Maccabeus made vicarious atonement for the sins of his fallen soldiers (2 Mac 12:38-45), and Paul's life was one of vicarious suffering and death that God's grace might abound through more and more people.

From the Pauline "concept of baptism, suffering, and death 'in Christ,' perhaps the practice of being baptized on behalf of the dead had come from the concept of belonging by baptism to a body which included both the living and the dead." If the Corinthians shared the Apostle's view, they perhaps saw themselves as vicariously bearing the burden of the unbaptized dead. At any rate, for Paul a theology which holds there is no resurrection makes all Christian living a contradiction.—J. J. C.

231. [2 Cor 3:7] E. F. F. BISHOP, "Qumran and the Preserved Tablet(s)," *RevQum* 5 (2 '65) 253-256.

Light is shed on the Pauline text by 1QH 1:23-24: "Everything is engraven in Thy presence with the ink of remembrance unto all appointed times of eternity" (ET by S. Holm-Nielsen).

232. C. E. B. CRANFIELD, "Minister and Congregation in the Light of II Corinthians 4:5-7. An Exposition," *Interpretation* 19 (2, '65) 163-167.

In this passage Paul speaks of his own ministry but in so doing he indicates the characteristics of every true ministry of the word and the sacraments. Avoiding the insidious temptation to preach himself, the minister must proclaim Jesus as Lord by expounding the Bible as God's word and by allowing it to penetrate to the actual, concrete life of particular men and women. Always mindful that we have this treasure in earthen vessels, the minister is to serve the congregation, and the minister and congregation together are to serve the community as a whole through proclamation of the gospel and in humble, practical service.—D. J. H.

233. G. MEYER, "Ein neuer Zeuge des q-Typus der Vetus Latina im zweiten Korintherbrief 7,3 - 10,18," *RevBén* 75 (1-2, '65) 40-53.

Codex B I 6 (10th cent.) of the Basel University Library, though not of major importance, is significant inasmuch as it shows that the q-type of text, which is rather rare, occurs outside the traditional r branch. Some of the more interesting readings of this document are found in 2 Cor 7:4, 7 and 8:22-24. In other MSS which contain the Vulgate and the Old Latin texts, the two types alternate throughout. But in this MS the Vulgate is the only text used except for this one section. A transcription of the section is given, and two plates reproduce 2 Cor 8:22—10:1 of the MS.—J. J. C.

2 Cor 8:9, cf. § 10-68.

234. [2 Cor 11:32] J. STARCKY, "Les Nabatéens dans la Bible," *BibTerre Sainte* 74 ('65) 2-5.

Paul mentions Aretas, king of Nabataea (2 Cor 11:32), whose daughter was married to Herod Antipas and later divorced by him. Her name is recorded in a Nabataean inscription.—J. J. C.

235. K. F. O'SHEA, " 'Communicatio spiritus' (2 Cor 13, 13). De inhabitatione Divinarum Personarum in oeconomia Paschali humanae salutis," *FreiZeitPhilTheol* 11 (1-4, '64) 308-330.

The purpose of the essay is to show that the unique presence of the Holy Spirit in the soul that has been sanctified by Christ's Passion and Resurrection, as this uniqueness has been brought out in recent biblical and patristic studies, is compatible with, and clarified by, the speculative explanation of traditional Thomistic theology. Thus we understand better Christ's paschal work as the revelation of His divinity and of the mystery of divinization. We penetrate deeper into the secret of the intimate nature of grace, and there is a clearer understanding of the unity of all salvation-history in every period of the Bible and especially in the age of fulfillment which commenced with the Resurrection of Christ.—J. J. C.

Galatians—Hebrews

236. J. MURPHY-O'CONNOR, "Who Wrote Ephesians?" *BibToday* 1 (18, '65) 1201-9.

An examination of the Epistle and of its similarities with the Qumran materials suggests that Ephesians in its present form was written under Paul's direction by an amanuensis who was a converted Essene and whose writing reflects the influence of his earlier contacts with the Jewish monastic group.

Ephesians, cf. § 10-243.

237. R. FOWLER, "Ephesians i. 23," *ExpTimes* 76 (9, '65) 294.

The difficulty of this verse discussed by A. R. McGlashan [cf. § 9-1019] must be considered in the literary structure of the whole passage vv. 15-23, in which vv. 19b and 23b form a single sentence with an envelope structure. *To plērōma* is in apposition to *to sōma* and *tou . . . plēroumenou* refers back to *tou kratous*.—G. W. M.

238. W. H. MARE, "Paul's Mystery in Ephesians 3," *BullEvangTheolSoc* 8 (2, '65) 77-84.

A study of the Pauline texts and a comparison of them with other OT and NT texts indicates that, when speaking of the mystery of the Gentiles (Eph 3), Paul does not imply that the OT does not contain the basic facts of the inclusion of the Gentiles in the plan of salvation and in the spiritual body of the redeemed. Instead, the Apostle means that until the NT this inclusion of the Gentiles was relatively hidden. This interpretation agrees with the usage of *mystērion* and *raz* in Dan 2; 4; with the use of *raz* in some passages in the Dead Sea Scrolls; and with the extra-Pauline passages of the NT.—J. J. C.

239. A. SISTI, "Sull'esempio del Cristo (Fil. 2,5-11)," *BibOriente* 7 (2, '65) 61-68.

The immediate teaching of the hymn is: imitate Christ in His sublime example of charity, humility, renunciation, obedience and sacrifice, and God will make you partakers of His glory.

240. J. HARVEY, "A New Look at the Christ Hymn in Philippians 2:6-11," *ExpTimes* 76 (11, '65) 337-339.

The kenotic theory of the Incarnation as illustrated in Phil 2:6-11 is often today an embarrassment in view of the difficulty felt by many moderns, Christians and non-Christians, in accepting the notion of Christ's pre-existence. It is therefore suggested that one can interpret the passage without a two-nature theory: taking Paul's hint from Rom 5:12-21; 1 Cor 15:21-22, 45-47, we can compare Christ in the hymn with Adam in his creation and fall. Such an exegesis enables us to concentrate on Jesus as "the Man for God and for Others."—G. W. M.

241. J. COPPENS, "Phil., II, 7 et Is., LIII, 12. Le problème de la 'Kénose'," *Eph TheolLouv* 41 (1, '65) 147-150.

J. Jeremias [cf. § 8-1071] has argued that Phil 2:7 is inspired by Isa 53:12 and therefore kenosis means not the Incarnation but the Crucifixion. Several considerations militate against this view. (1) Phil 2:7 and Isa 53 are not perfectly homogeneous, and the author of Philippians is not restricted to developing only the theme found in the Isaian parallel, viz., the humiliating death. (2) Jeremias divides Phil 2:6-9 into three stanzas each of which has apparently its own proper and distinctive theme. Kenosis is found in the first stanza; only the second speaks of the humiliation of Christ's death. (3) The glorification has two stages which correspond to the two stages previously mentioned: "exalted" corresponds to "humbled Himself"; the giving of the Name, i.e., the rank of divinity, corresponds to the kenosis, i.e., the abasement resulting from the Incarnation. Finally, by the Incarnation Paul does not seem to be thinking of the moment when the Word became flesh but of His entire earthly life.—J. J. C.

242. M. HÁJEK, "Comments on Philippians 4:3—Who Was 'Gnésios Syzygos'?" *CommViat* 7 (3-4, '64) 261-262.

The words probably designate a fellow worker, possibly Luke, who went with the Apostle to Philippi.

243. M. BOGDASAVICH, "The Idea of *Pleroma* in the Epistles to the Colossians and Ephesians," *DownRev* 83 (271, '65) 118-130.

The term *plērōma* cannot be defined; it is rather a key word that is meant to lead the mind into an already established context of thought. Only when the

listener has orientated himself in that context does the discourse take on a full meaning. All the terms and phrases then acquire, not specific univocal meaning, but connotations. In the case of *plērōma*, the context is that of the sapiential literature of Hellenistic Judaism. Understood in this setting, *sophia*, *mystērion*, *thēsauros*, *gnōsis* and *ktisma* take on very full and very wide connotations. In *plērōma* Paul has linked together almost all the truths of Christian faith: the eternal relation between Father and Son; the creation; salvation-history, especially its climax in the death and Resurrection of Christ; the Church; the life of grace of the individual; the restoration of the cosmos.—J. J. C.

244. E. LOHSE, "Christusherrschaft und Kirche im Kolosserbrief," *NTStud* 11 (3, '65) 203-216.

The assertions of Colossians about the Church may be examined under four headings. (1) The Church considered in its relationship to the cosmos: in the hymn of 1:15 ff. *sōma* is used, under the influence of Hellenistic syncretism, in its cosmic sense, and Christ in His creative and propitiatory role is the head. But the *sōma* is also further defined as the Church, which is the domain in which Christ actually exercises His lordship. (2) The Church is subordinated to Christ as head of the body: the Lord of the universe is Lord of His people, leading them and summoning them to obedient conduct. The letter alludes to Christ's Baptism in this context and relates the baptized Christian to His lordship. (3) The Church is served by the Apostle in his preaching of the gospel and his suffering for the Body of Christ. The latter concept is understood against a background of Jewish apocalyptic notions of coming tribulation. (4) In Colossians the individual local community is referred to as the Church in the same sense as the general concept: wherever Christ is confessed, there is the Church, and the letter stresses its worldwide extent.—G. W. M.

245. H.-M. SCHENKE, "Der Widerstreit gnostischer und kirchlicher Christologie im Spiegel des Kolosserbriefes," *ZeitTheolKirche* 61 (4, '64) 391-403.

Colossians affords a unique opportunity for examining an early stage of the controversy between the Gnostics and the Church. (1) The Christology of the false teachers is not clear and especially the meaning of the phrase *stoicheia tou kosmou* and its relation to Christ. This term seems to designate the wicked angels, the evil ruling powers of the world. The Gnostic feared these rulers because after death he had to pass by them on his way to bliss. Therefore Gnostics believed it was permissible to appease these hostile spirits even with sacrifices. Such an attitude explains the mention of humility (2:18) and cult (2:23). Some traces of Jewish influence appear in the Gnosticism attacked in the Epistle, but the heretics are Christians since they honor Christ.

(2) The Christology of the author of Colossians seems to be a moderate form of Gnosticism which he opposes to the extreme Gnosticism of the heretics. The author presents his thought in two aspects which are not completely in harmony.

On the one hand, Christ has again subdued the rebellious powers (1:20; 2:10, 19). On the other hand, in His return to the kingdom of light Christ conquers the powers and strips them of their might (2:15). The key verse seems to be 1:20, and 1:15-20 apparently is a Hellenistic Christian hymn whose original form is here restored.

One can, therefore, find three concepts that are connected with the "normal" early Church Christology. (1) The concept of the world as the Son of God and the Son of God as the world. (2) The pantheistic concept of a world god and the world as the body of God. A combination of these two concepts produced the Pauline idea of the Body of Christ. (3) The Gnostic concept of redemption as of cosmic dimensions. Finally, for the Gnostics Christ's victory over the rebellious powers is not yet, but it is already accomplished for the author of the Colossians.—J. J. C.

246. M. H. SCHARLEMANN, "The Scope of the Redemptive Task (Colossians 1:15-20)," *ConcTheolMon* 36 (5, '65) 291-300.

The passage speaks with particular force of the responsibility given by God to His Church for carrying forward the work inaugurated by Jesus. Redemption is related to all creation which was produced by Jesus and then redeemed by Him. In the concept of Jesus as *eikōn* is the suggestion that He is Mediator between God and men. *Prototokos* refers primarily to Jesus' responsibility to exercise the authority of the Father over mankind. By virtue of the fact that He rose from the dead Jesus qualifies as the Lord of the universe and the head of the Church. By the cross of Jesus the world is restored to its state at creation. If the opinion is correct that Col 1:15-20 is a hymn, we get an interesting insight into the subjects about which the early Christians sang in their services.—J. O'R.

247. P.-É. LANGEVIN, "Le Seigneur Jésus selon un texte prépaulinien, 1 Th 1, 9-10," *SciEccl* 17 (2, '65) 263-282.

The article first identifies the converts to whom Paul writes and then studies the structure of 1 Thes 1:9-10. The thesis of the essay is that the text antedates Paul, i.e., is composed of formulas taken from the Christian tradition which was formed between A.D. 30-50. The thesis is developed in three stages. First, the concept of a pre-Pauline text is defined. Secondly, various examples help to determine the criteria for discovering a pre-Pauline text in the NT. Finally, these criteria are applied to prove that 1 Thes 1:9-10 is pre-Pauline. A further article will draw out the Christological data contained in these verses.—P.-É. L. (Author).

248. P. ROSSANO, "Preliminari all'esegesi di 1 Tess. 2,1-12," *BibOriente* 7 (3, '65) 117-121.

Many details in the passage indicate that it belongs to the literary genre of autobiographical confession which was rather rare in ancient times but occurs

in Jeremiah and Epictetus. For the understanding of the pericope a knowledge of its literary structure is helpful. Antithesis, which is frequent in Greek writing, is particularly manifest. A distinctive Semitic trait is the circular (wave or spiral) development in which a fundamental idea is repeated with additions. The central theme of these verses is that Paul preaches the gospel of God with unselfish love, and this theme is repeated several times: vv. 1-2, 3-4, 5-8, 9-12.

From the literary structure the meaning of two much disputed expressions can be clarified. First, Paul says that his coming to them was not "in vain" (*kenē*) (2:1). Because this uselessness stands in contrast with the preaching of the gospel, the Apostle means that his teaching was not nonsense, not something without spiritual content; his message was the richness of God's good news. The second disputed expression is *en pollō agoni* (2:2). The circular or spiral development makes it clear that the struggle is not against opposition from without but a struggle within Paul himself; the expression describes the tireless, self-sacrificing charity he manifests in his preaching. As for the background of the passage it is partly the OT and partly Hellenism. Paul thinks of his role as similar to that of the Servant, of Jeremiah and the prophets, and of the just in the OT. Furthermore, the Apostle contrasts his own conduct and message with those of the pagan philosophers of his day.—J. J. C.

249. C. F. D. MOULE, "The Problem of the Pastoral Epistles: A Reappraisal," *BullJohnRylLib* 47 (2, '65) 430-452.

The problem of the Pastorals is constituted not primarily by change of phrase or emphasis or situation but by a change of mentality. "The powerful mind and the daring thought behind Romans and Galatians or even 1 and 2 Thessalonians is, in the Pastorals, replaced by a concern for orthodoxy and for decorum" (cf. 1 Tim 1:8 ff.). Without doubt the letters are not wholly Pauline, but the explanations of pseudonymity advanced by C. K. Barrett and P. N. Harrison do not satisfy. In particular one is amazed at the widespread acceptance of Harrison's theory that an imitator of Paul has incorporated into spurious letters some genuine scraps of Pauline "personalia." This explanation has several improbable assumptions: that Paul wrote these little scraps on separate and detached papyri, that the recipients kept them, and that the author of the Pastorals collected the scraps and captiously inserted them into his own composition.

As a possible solution to the problem of authorship it is suggested "that Luke wrote all three Pastoral epistles. But he wrote them during Paul's lifetime, at Paul's behest, and, in part (but only in part), at Paul's dictation." The theory resorts to the postulate that Paul was released from prison and did the travelling implied by the Pastorals and was subsequently imprisoned again. A word study confirms the proposed solution. Indiscriminate word counting has little value, but the occurrence of distinctive wording which is restricted to certain writings can indicate a common authorship. As evidence of Luke's hand in the Pastorals three lists are here given and discussed: of significant words, of significant phrases or collocation of words, or significant ideas—all of which are found

only in the Pastorals and in the Lukan writings. As a final suggestion it is proposed that after Paul's death, Luke, since he best knew the Apostle's genuine letters, collected them and thus formed the Pauline corpus.—J. J. C.

250. M. LACKMANN, "Paulus ordiniert Timotheus. Wie das katholische Bischofs- und Priesteramt entsteht. VII.," *Bausteine* 5 (18, '65) 1-5. [Cf. § 9-1023.]

The article studies the question: who has the right and power to hand on apostolic tradition and to perpetuate the apostolic succession?

1 Tim 3:15, cf. § 10-201.

251. F. C. SYNGE, "Studies in Texts: 1 Timothy 5. 3-16," *Theology* 68 (538, '65) 200-201.

It is suggested that the Greek word for widow, *chēra*, was used as a technical term, being treated as a transliteration of the Hebrew *gēr* which meant a "stranger" or "sojourner" in the Israelite community. The difficult verse, 5:16, could then be interpreted: "If any man or woman is converted and brings with him into the Church his household (with his sisters and cousins and aunts), he or she is to continue to support them and not burden the local congregation."—J. J. C.

252. G. D. KILPATRICK, "I Tim. V. 22 and Tertullian *De Baptismo* XVIII. 1," *JournTheolStud* 16 (1, '65) 127-128.

The only known MS of Tertullian *De Baptismo*, codex Trecensis (T), reads this Pauline text as follows: *manus ne facile inposueritis nec amartiis alienis communicaueritis*. The presence of *amartiis* suggests that Tertullian is here quoting a version which must have been archaic since the term no longer appears in any biblical translation.—J. J. C.

253. J. W. ROBERTS, "Note on the adjective after *pas* in 2 Timothy 3:16," *ExpTimes* 76 (11, '65) 359.

One difficulty of this verse lies in determining whether the adjective *theopneustos* is predicative or attributive. It is often argued that if it were attributive it would be placed before the noun. R. M. Spence showed that in all 21 NT instances that exactly parallel 2 Tim 3:16 the order is: *pas*, noun, attributive adjective. This order is shown to be followed almost invariably in the LXX as well.—G. W. M.

254. C. BRADY, "The World to Come in the Epistle to the Hebrews," *Worship* 39 (6, '65) 329-339.

The Epistle insists that Christians here and now share in the world to come although they must struggle against sin, must strive for holiness and for peace with all men, and must endure suffering and abuse as did their leader.

255. A. VANHOYE, "Christologia a qua initium sumit epistola ad Hebraeos (Hebr 1,2b.3.4)," *VerbDom* 43 (1, '65) 3-14; (2, '65) 49-61.

Heb 1:2-4 is among the most important Christological texts in the NT. Many small exegetical problems are discussed in detail, and it is shown that in v. 2 Christ is present as Creator at the beginning of history and "heir" (or rather "possessor") at its end—thus as the alpha and omega; and that vv. 3-4 speak of all that lies between these limits—the pre-existence of the Son, His saving action on earth, and the dignity which He thereby attained.—J. F. Bl.

256. W. THÜSING, "'Lasst uns hinzutreten . . .'" (Hebr 10,22). Zur Frage nach dem Sinn der Kulttheologie im Hebräerbrief," *BibZeit* 9 (1, '65) 1-17.

The Epistle to the Hebrews presents a well-developed theology of worship because the exhortation to "draw near" (10:22) describes in a special way the proper relation of the Christian to God. This relation is realized through union with the blood of Jesus which is now before God. In other words, this relation is effected through union with Jesus Himself who with the blood of His sacrifice now stands in the presence of the Father. It is Christ's work or function to enable us to have access to the God of holiness. The offering of one's life for the service of God conceived as a drawing near to the sacrifice of Christ takes place particularly in the celebration of the Eucharist.

This consideration can be helpful for today's liturgy, reminding us not to be content with mere external observance, but to raise our eyes to the true sanctuary (Heb 8:2; 9:24) in which Christ performs His office as high priest. "To draw near" (10:22), therefore, includes the fullness of faith in the living God and in the end promised by Him and also embraces the whole extent of Christian life with all its graces.—J. A. S.

Catholic Epistles—Apocalypse

257. C. E. B. CRANFIELD, "The Message of James," *ScotJournTheol* 18 (2, '65) 182-193.

Probably in the Epistle we have "no untheological moralism but a faithful—though, for a special purpose, oblique—proclamation of the gospel of Christ." The author may be addressing people who have become blinded to contradictions between Christian doctrine and their own practice; merely repeating the central truths of the gospel would not be the most effective means of penetrating their complacency. After this general description of the letter an exposition is given of two central sections: 1:19-27, which treats of the right hearing of the word of God; 2:1-13, which discusses respect for persons.—D. J. H.

258. B. NOACK, "Jakobsbrevet som kanonisk skrift" [The Epistle of James as Canonical Scripture], *DanskTeolTid* 27 ('64) 163-173.

Luther's judgment of this "Epistle of straw" (cf. 1 Cor 3:12) enters into a discussion on the Law and the gospel. The judgment is dogmatic, motivated by the fact that James scarcely speaks of Christ. Actually the Epistle is a Christian

work, "written by Christians for Christians," but one which reflects a Christianity strongly impregnated by Judaism. To state exactly the contents of this Christianity is difficult since the letter is an exhortation in which hardly any distinctively Christian concept is expressed. The matters of which it speaks ordinarily have their place in teaching and worship rather than in Epistles. —L.-M. D.

259. J. D. QUINN, "Notes on the Text of the P⁷² 1 Pt 2,3; 5,14; and 5,9," *CathBibQuart* 27 (3, '65) 241-249.

(1) The reading of 1 Pt 2:3 shows the influence of LXX Ps 33:9. Moreover, when *chrēstos* is abbreviated as *XRC*, the usual abbreviation for *Christos*, the wordplay is an intentional allusion to the Christian confession of faith, *Christos ho Kyrios*. (2) There is no trace of *hagiō* in 1 Pt 5:14, and 5:14b ("Peace to all of you that are in Christ [Jesus]"), found in all other MSS, is lacking. The sentence was probably an early liturgical addition, and P⁷² was copied from an exemplar with the original short ending. (3) The original text underlying 1 Pt 5:9 seems to have read: "Solid in faith, oppose him, realizing that in the world at large your Christian brotherhood has like sufferings because it is being perfected."—J. J. C.

260. E. BAMMEL, "The Commands in I Peter ii. 17," *NTStud* 11 (3, '65) 279-281.

The NEB rendering of this verse, "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign," is apparently a new one but is unacceptable on several counts. Instead the verse is an example of chiasmus, and the first verb is the imperative aorist as a synecdoche, to stress the effectiveness of the expected acts. The whole passage 2:13-17 seems to be made up of an earlier document, probably a *Haustafel*, in rhythmic form and culminating in the chiasmus, to which the author has made later additions (all of v. 15 and the phrase *dia ton kyrion* in v. 13).—G. W. M.

261. S. BARTINA, "Pedro manifiesta su poder primacial (1 P 2,25)," *CultBib* 21 (199, '64) 333-336.

The context of the passage shows that Peter applies to Christ the same titles which the apostle himself possesses as Christ's representative authorized to rule and direct the Church.

262. [1 Pt 3:18-20] W. DALTON, "Christ's Victory over the Devil and the Evil Spirits," *BibToday* 1 (18, '65) 1195-1200.

It would be a mistake to neglect the emphasis which the NT puts upon Christ's victorious battle with the hostile angelic powers or to discount the influence of intertestamental literature in this matter. "There can hardly be any doubt that Christ, in 1 *Peter* 3:19, is presented as the new Henoch, proclaiming his victory and their defeat to the evil angels, the sinister powers behind the unbelief of the pagan world and its persecution of Christians."

263. [1 Pt 3:18-20] J. GALOT, "Christ's descent into hell," *TheolDig* 13 (2, '65) 89-94.

A digest of an article which appeared in *NouvRevThéol* 83 (5, '61) 471-491 [cf. § 6-237].

264. A. SISTI, "La vita cristiana nell'attesa della parusia (1 Piet. 4,7-11)," *Bib Oriente* 7 (3, '65) 123-128.

The passage, which manifests an eschatological viewpoint, exhorts the faithful to live worthy lives and to distinguish themselves by works of charity.

1 Pt 5:9, 14, cf. § 10-259.

2 Pt 3:10-13, cf. §§ 10-48—49.

265. [Apoc 1:13-16] R. L. THOMAS, "The Glorified Christ on Patmos," *BibSac* 122 (487, '65) 241-247.

A careful examination of Christ's appearance to John at Patmos shows that the scene forms the prelude for the entire book, since Christ here manifests certain characteristics which appear on a larger scale in the subsequent visions.

266. [Apoc 2:13] G. MUSSIES, "Antipas," *NovTest* 7 (3, '64) 242-244.

The grammatical form of the word (name ?) is awkward in the sentence and has given rise to textual variants and modern attempts at emendations. Inscriptions from Palestine show that Antipas could be either an indeclinable noun or a name of the first declension with feminine endings. In any event, the text should be accepted as it stands.—D. C. Z.

267. S. PÉTREMENT, "Une suggestion de Simone Weil à propos d'Apocalypse xii," *NTStud* 11 (3, '65) 291-296.

In Jewish-Christian writings the Holy Spirit was sometimes represented as a woman, e.g., the *Gospel of the Hebrews*, in which Christ speaks of "my mother, the Holy Spirit." There seems to be a trace of this notion in the woman of Apoc 12. The usual interpretations of this woman as the Church or the heavenly Jerusalem are open to serious objections unless the Church and the Holy Spirit are identified. But the reference to Apoc 12 could be directly to the Holy Spirit. The Spirit is associated with the Messiah in Jewish literature and is his mother in Jewish-Christian literature. Moreover, elsewhere in the Apocalypse the Spirit and the Church are closely linked. This interpretation resembles that of E. Lohmeyer, who saw wisdom as the woman; it was also maintained, on the basis of intuition, by Simone Weil.—G. W. M.

268. M. RISSI, "Die Erscheinung Christi nach Off. 19,11-16," *TheolZeit* 21 (2, '65) 81-95.

Apoc 19:11-16 presents the parousia as a diptych: seated upon a white horse (color of the heavenly and eschatological), Christ is seen from the opened heaven

as the antithesis of the first horseman in 6:2, whom R identifies with the Anti-christ. Seven (= the fullness of the Spirit) traits indicate how He will appear to the Church (19:11-13): (1) "faithful and true," because then He will fulfill Christian promise and vindicate faith; (2) He will "judge with (saving) justice . . ."; (3) with absolute penetration, because "His eyes are flames of fire"; (4) as the eschatological Lord, He has "many diadems on His head"; (5) truly God, as the name known only to Himself shows; (6) who redeemed the Church by His own blood, in which His garment has been dipped (here R follows the minority view, but with convincing arguments); (7) He is the Word of God, God's perfect revelation, recognized finally at His parousia as absolute truth (the perfect, *keklētai*, is used advisedly, not the present participle).

To those outside the Church He will be seen in four punitive activities (four is the number of the world) (19:15-16): (1) the sharp sword of judgment issues from His mouth (= the sentence of condemnation) and smites the nations; (2) He shepherds them with an iron rod; (3) He treads the winepress of God's wrath; (4) He demonstrates the reality of His absolute kingship and lordship.—E. F. S.

269. J. COMBLIN, "La ville bien-aimée. Apocalypse, 20, 9," *VieSpir* 112 (517, '65) 631-648.

The image of a city in ordinary life and much more of the city as described in the Bible, especially the city of Jerusalem, throws light on the nature of the Church.

BIBLICAL THEOLOGY

Church

270. N. ARSENIIEV, "The Second Vatican Council's 'Constitutio de Ecclesia'," *StVladSemQuart* 9 (1, '65) 16-25.

Although disappointing in some points, e.g., regarding the papacy, the document "has given utterance with admirable force to the new (and most old altogether) inspiration of going forth—in humility and poverty—towards the suffering unbelieving World, not to condemn it, but *to preach to it the salvation in Christ*." Furthermore, many members of the Council revealed in their speeches a new language, not "the juridical, scholastic one," but that of the NT, "the pneumatophoric language of St. Paul, proclaiming the power and the riches of the Spirit of God and the *dynamic quality* of the Church guided by the Spirit." —J. J. C.

271. J. BLENKINSOPP, "The Bible and the People: Mary, the Church and the Kerygma," *ClerRev* 50 (8, '65) 629-633.

Of the many things which were certainly known about Mary in the apostolic age only one is given prominence in the written tradition, namely the fact that she listened to the word and accepted it by a free and personal response. By this

acceptance she played a unique role in the development of God's hidden purpose. It is on this basis that Vatican II's Constitution on the Church speaks of Mary and the Church as part of the same mystery of salvation.—J. J. C.

272. C. E. BRAATEN, "The Second Vatican Council's Constitution on the Church. A Protestant 'Sic et Non'," *Dialog* 4 (2, '65) 136-139.

The principal points of interest for a Protestant are these. The statements concerning the relation of the Mystical Body to the visible Church are ambiguous and do not constitute any breakthrough for the leading ecumenical problem of today. In the discussion of the hierarchy there is a monotonous and ominous insistence that the episcopacy is nothing without the papacy. According to the Constitution, the Church's doctrine seems to be the criterium of itself, and "here we have the decisive difference between evangelical-Reformation-biblical theology, and Roman Catholic theology, namely, on the relation between the Gospel and the Church." Furthermore, there is a lack of clarity on the relation between the kingdom of God and the Church.

Other points deserving comment are the following. The document seems to be composed of extremely heterogeneous modes of thought and to make use of an extremely uneven and hardly classifiable collection of methods. No doubt, a Protestant evaluation of the Constitution will demand a study of the still unrevised schema on revelation, Scripture and tradition. Meanwhile the question arises what Catholic biblical scholars do with a schema like the present one. Finally, the Constitution after making a series of statements concerning Mary affirms that this Marian doctrine is known through the Church's unfailing experience. This appeal to experience does not do justice to the power of the word of God.—J. J. C.

273. G. HERDAN, "Scholarship and the Computer," *LondQuartHolRev* 34 (3, '65) 208-217.

The claim put forward recently by A. Q. Morton for the computer as challenging the Church rests upon a misunderstanding of the role of the computer and of the discriminatory power of certain linguistic texts.

274. E. HILL, "Authority in the Church. I. The New Testament," *ClerRev* 50 (8, '65) 619-628.

According to the NT pattern all orders of authority in the Church are received immediately from Christ in the Spirit and are exercised in the context of a Church which has itself, as a whole and in all its members, been endowed with the Messianic *exousia* of Christ. Many of the manifestations of this *exousia* are charismatic rather than juridical. At the same time, the NT evidence implies that this charismatic *exousia*, potentially within the reach of any Christian, has a juridical basis in a Messianic *exousia* actually conferred on every Christian (Jn 1:12). Moreover, apostolic and other ecclesiastical authority was exercised in the context of a Church (or rather churches) organized as brotherhoods of

free men, who were endowed with an equal share in the Messianic lordly authority of Christ Himself, and who in virtue of that fact were naturally recognized to have a voice in the affairs and the counsels of the brotherhood, the Church, of which they were members.—J. J. C.

275. E. G. JAY, "The Church as the Locus and Medium of Revelation," *Can JournTheol* 11 (2, '65) 94-105.

At the time of the Reformation revelation was generally conceived to be the supernatural and infallible communication of propositional truths. Today, however, it is a theological commonplace that revelation is not a series of propositions but the self-disclosure of God Himself. Thus considered revelation is an event, an act of God and a response from man, a personal encounter. There are three claimants for the title of locus and medium of revelation—the Bible, the inspired individual conscience, and the Church.

(1) The Bible is not itself revelation but a witness to revelation and an instrument of it. A witness because it is a record of events experienced as revelatory written by those who so experienced them; an instrument of revelation because the hearing or reading of the Scriptures may lead to a revelatory experience as it did for Augustine, Francis of Assisi and Luther. (2) The locus of revelation interpreted by moderns as a personal encounter would seem undoubtedly to be the individual conscience. The isolated individual conscience, however, is not sufficient since the revelatory act of God is only fulfilled when the individual experience is seen to have essential implications for all God's people. (3) There remains the third claimant, the Church. Recently four Protestant theologians, Paul Tillich, Rudolf Bultmann, Karl Barth and John Knox, in their writings seem to illustrate the growing conviction that the Church is the locus of revelation. On the other hand, there is no sign of any willingness to ascribe infallibility to the Church. The gates of hell will not prevail against her, but the very word "prevail" implies struggle and difficulty.—J. J. C.

276. J. L. MCKENZIE, "The Holy Spirit in the Church," *Living Light* 2 (1, '65) 8-19.

The article discusses the Spirit in Scripture, the Spirit in the Church today, and prophecy within the Church as a work of the Spirit.

277. S. NEILL, "The Church: An Ecumenical Perspective. An Attempt at Definition," *Interpretation* 19 (2, '65) 131-148.

The NT does not provide a clear definition of the Church. The term *ekklēsia* is used so variously in the Bible that very definite conclusions cannot be drawn from it. Some think the term *laos* is the key, but the word of itself does not suffice; it needs the addition of *theou*. The Church is the people of God, the people who have been given a covenant.

God's Holy Spirit dwells in the Church and is responsible for its inner power and for the diversity of its gifts, interests and problems. As for the ministries,

"All we know with certainty today is that none of our present forms of church order and ministry can claim direct authority from the New Testament."

The Church's purpose is not to live for itself but for the world. "The church is the church only insofar as it is the church in the world and for the world." As a priestly Church, it offers itself up for the benefit of others who do not yet adhere to it. This offering embraces the ministry of intercession, the ministry of example, the loving service of the world in all its needs, the constant proclamation of the gospel to every creature.

In the present state of dechristianization the Church must become dynamic and must be in modern terms one, holy, catholic and apostolic. It has been said: "Let the church be the church." And in 1965 this seems to mean it must again become the pilgrim and priestly Church ministering not so much to its members as to those who are not members.—J. J. C.

278. G. M. SCALTRITI, "La Collegialità dei Vescovi e il Primato del Romano Pontefice," *PalCler* 44 (May 1, '65) 477-488.

The essay treats the following themes in the Constitution on the Church: the college of the apostles and the episcopal college, the relation between the episcopal college and the Pope, the nature of this relation.

Church, cf. §§ 10-18; 10-122—123; 10-127; 10-202; 10-207; 10-244; 10-250.

Ministry

279. A. ADEGBOLA, "Conversion to Christ and Service to the World," *EcumRev* 17 (2, '65) 135-145.

The author comments on studies of the linguistic evidence for conversion, examines reported cases of conversion in the Bible and finally draws conclusions to guide the Church's present-day service for modern society.

280. G.-M. LALANDE, "Prêtres et Laïcs dans l'Apostolat," *CanJournTheol* 11 (2, '65) 106-107.

First, the biblical foundation is presented for the relations between the pastor and the laymen in the apostolate; then some practical conclusions are drawn from this data.

281. G. W. H. LAMPE, "Church Tradition and the Ordination of Women," *ExpTimes* 76 (4, '65) 123-125.

The content of the Church's tradition falls into two classes. One, which is in essence unchangeable, is the accumulated deposit of doctrine controlled by the norm of Scripture. The other is the tradition of custom and practice which grew up haphazardly and may be altered according to circumstances. Until recent times there has been an unbroken and universal tradition against the ordination of women, but this tradition is negative and rests upon assumptions that have not been critically examined and that are mainly sociological and anthropological rather than theological.

Apostolic and scriptural authority has been claimed for this tradition by appealing to the OT stories of the Creation and Fall and to the Corinthian letters and the Pastorals. But the Genesis narratives do not support the thesis, and the general consensus of biblical scholarship holds that the instructions in the Corinthian and Pastoral Epistles were related to the particular social and religious situation in which Christians of the first century found themselves in the Hellenistic world. The Apostle was endorsing a tradition, a custom, which was highly desirable at the time but which can be changed. The unchanging truth is that in Christ there is neither slave nor free, neither male nor female (Gal 3:28). Furthermore, the priesthood has been denied to woman on the false assumption of her inferiority to man for which scriptural texts were wrongly adduced. Today the Spirit is guiding the Church to permit the ordination of women. This guidance comes through the radical change in society and through a new understanding of the relation between the sexes and of woman's place in the universal priesthood of God's people.—J. J. C.

282. J. PRETLOVE, "Paul and the Ordination of Women," *ExpTimes* 76 (9, '65) 294.

In reply to G. W. H. Lampe [cf. preceding abstract], one should note that the Apostle in 1 Tim 2:11-15 and 1 Cor 14:34-36 was not arguing from the customs of the day but from the OT view of the relation between man and woman. The Christ-event has indeed changed this relation so that woman is to follow man not in a servile fashion but with the spontaneity of love which the Church has for Christ. Nevertheless the woman is not to lead but to follow (Eph 5:22-23). She belongs to Christ as much as any man does (Gal 3:28), but for her to lead man is to deny her womanhood. "The ordination of women seems incompatible with the apostolic tradition."—J. J. C.

283. D. Moody, "Charismatic and Official Ministries. A Study of the New Testament Concept," *Interpretation* 19 (2, '65) 168-181.

In discussing the relation between the charismatic and official elements in the ministry of the NT Church, the ministry of Jesus must obviously be accepted as prototype. Yet one must be careful not to emphasize the motif of servant so as to disregard the notions of anointment, power (*dynamis*) as manifestation of anointment, and authority (*exousia*) as transfer of power. Also, the appointment of the Twelve, the concern of the apostles to fill the vacancy left by the fall of Judas, and the privileged positions of Peter and James make it difficult to rule out all teachings on an official ministry beginning with the Twelve. Even in the list of charisms in 1 Cor 12:8-10 it is made clear that these gifts are to be employed in aiding people to understand the wisdom of God and so to build up the Church, while lists such as 1 Cor 12:28-30, Rom 12:6-8 and Eph 4:11 seem to have connection with official ministries.

Further inspection of the NT reveals the emergence of three orders of men (deacons, elders, bishops) alongside three orders of women (deaconesses, vir-

gins, widows). In the case of men ordination definitely set them apart from the general laity (although they were still part of the *laos* of God), while women were marked off by functions not expected of all Christians. "The picture that develops is one of a large charismatic circle that includes all the people of God, all members of the body of Christ; but some members with unusual gifts and qualifications are set aside for special ministries that have official status."—D. J. H.

284. J. R. NELSON, "Styles of Service in the New Testament and Now," *Theol Today* 22 (1, '65) 84-102.

The NT has much to tell us about the ministry which is both descriptive for its time and normative for all times, but it simply does not give specific answers to present-day questions about ordination, succession, sacramental administration, the ministry of women and the like. Even a literalistic reading of the NT does not make possible a simple restorationism, as though the Church needed only common sense, good faith and the guidance of the Spirit to discover the perennially valid pattern of ministry and order.

A detailed examination of the NT data is made and of the various ways in which scholars interpret the present Church ministry in the light of the biblical text. The study concludes "inconclusively" that the NT does not give us clear-cut patterns to follow, nor can we conclude that the Church had, or has, no need for special ministries. But we can see in the NT how the first generation of Christians recognized the diversities of ministry as a gift of God for the upbuilding, ordering and extending of the Church.—J. J. C.

285. W. RORDORF, "La théologie du ministère dans l'Église ancienne," *Verbo Caro* 18 (71-72, '64) 84-104.

There was no single theology of ministry in the early Church, but rather a development over the first few centuries. The Christian priesthood originated from the Jewish synagogue, where the "elders" were the guardians of tradition in the local community. Acts 20:17-28 indicates that the Christian elders conserved the apostolic tradition in their local community. They were the ones who accepted the witness of the Apostle at the time of his mission, his "first fruits" (cf. 1 Cor 16:15 ff.) who knew the life of the community since its very beginning. For Irenaeus (*Adv. Haer.* 5, 30, 1; etc.) the *presbyteroi* are those who not only still know the most about Jesus and His words, but are simultaneously the guarantors of the correct interpretation of Scripture and the defenders of orthodoxy against heresy.

By the start of the second Christian generation, the "ministry" of the elders existed in and was even a constitutive sign of the apostolic Church in all local communities of Jewish-Christian or pagan-Christian origin. Charism and institution coincide in this ministry. With the fixation of the canon and the replacing of the presbyterate by the episcopacy, the elders lost their importance

for local communities. Even more than the presbyterate, the episcopacy and the diaconate were tied to a local community. *Episkopein* indicates, even in the OT, a continual and personal care of one person toward another. Justin assigns the same liturgical functions to the episcopate and to the diaconate. The *Didascalia* (15, 1) shows how the bishops slowly replaced the elders in their functions of teaching and preserving orthodoxy. In the polemic against Gnosticism, lists of episcopal succession were drawn up, thus indicating that the bishops had superseded the elders.

However, the installation and consecration of ministers give some hints of theology. Acts 13:2-3 and 6:1 ff. refer to benediction rather than consecration, but 1 Tim 4:14 and 2 Tim 1:6 show the imposition of hands to be necessary to pass on a ministerial charism. Hippolytus' *Apostolic Tradition* shows a shift in perspective based on the idea of the high priest and due in part to the 2nd-century understanding of the Last Supper as a sacrifice. The same period witnesses the development of the distinction between clerics and laity, which reserved cultic acts to the clergy.—S. E. S.

286. B. VAN LEEUWEN, "Het profetisme in de Kerk" [Prophecy in the Church], *TijdTheol* 5 (2, '65) 174-192.

Among the gifts of the Spirit, prophecy occupies first rank after the gift of apostolate. The criterion for determining genuine prophecy is fidelity toward the gift of faith and adherence to Christ. The prophets exercise their salutary mission of edifying the Church only within the community and in living contact with the other charismatic gifts. To distinguish between true and false prophecy is vital for the Church, and for this reason the sole judge in this matter is the Spirit in the Church. Although prophecy as a special function disappeared rather quickly, nevertheless the gift continues to work within the Church inspiring every authentic movement of renewal and reform. The Spirit of God directs the prophet toward the fulfillment of God's plan of salvation and makes him the messenger of God's faithfulness and of Christian hope.—J. J. C.

287. L. VISCHER, "Das Problem des Diakonates," *KirchReformSchweiz* 120 (Sept. 24, '64) 290-295; (Oct. 8, '64) 306-310; (Oct. 22, '64) 322-324.

The study, which was written in connection with the Fourth World Conference on Faith and Order held in Montreal, 1963, has been previously abstracted [cf. § 8-1120].

Worship

288. P. BORMANN, "Wort Gottes und Frömmigkeit," *BibKirche* 20 (3, '65) 65-69.

The relation of Scripture to liturgical and individual piety is clarified by a consideration of the Our Father and the Hail Mary.

289. P. DE HAES, "De dienst van het Woord als heilsgebeurtenis" [The Service of the Word as Salvific Event], *CollMech* 48 (5, '63) 425-442.
290. C. FLORISTAN, "El domingo, Dia del Señor," *Salmanticensis* 11 (3, '64) 429-450.

An examination of the role which Sunday and its OT counterpart, the Sabbath, have played in salvation-history.

291. H.-J. KRAUS, "Gottesdienst im alten und im neuen Bund," *EvangTheol* 25 (4-5, '65) 171-206.

The NT agrees with the OT in understanding the worship of God as comprehending the whole of life lived under the rule of God's sovereignty (cf. Josh 24). Furthermore, the NT follows the later prophetic move toward eschatologizing the cultic into the new community of the end of time. As regards feasts, the NT evidence is more ambiguous, but seems less continuous with OT customs in the light of passages such as Gal 4:8 ff. and Col 2:16 f. Postexilic Jewish worship reaffirms the older centrality of worship yet signals a departure from fixed holy times, places and people in such a way as also to prepare for its Christian counterpart.

Despite obvious antecedents, what is new in early Christian worship proceeds from its eschatological conviction of being the new people of God. This ultimate claim brings an ultimate resolution to tendencies visible in the OT and Judaism. There are no longer any holy co-ordinates to the cult such as personnel, places or times. Christ provides all these. The Sabbath is simply the day of His Resurrection, the Lord's Supper the participation in His saving action, and the Body of Christ itself is the assembled community. There are no holy leaders and no ordinances governing worship, though order itself (*taxis*) provides for the flow and direction of the gifts provided to all (who are now themselves "holy") by the one Spirit. The cultic is dissolved without remainder in the eschatological.—J. H. S.

292. T. F. TORRANCE, "Komm, Schöpfer Geist! Zur Erneuerung von Gottesdienst und Zeugnis," *TheolZeit* 21 (2, '65) 116-136.

The *Veni Creator Spiritus* is a prayer that we may share in and be overpowered by the great new event of Pentecost, so that the Pentecostal mode of the Spirit's entry into men's lives may not be blocked by the intrusion of self. After an extensive survey of the working of the Holy Spirit in the earthly career and glorification of Christ and in the life of the primitive Church, all as portrayed in the NT, T develops conclusions for pneumatic theology and worship. He stresses the necessity of docility to the action of the Spirit in the total life of the individual and of the Church, particularly in worship: it is not the Church that possesses the Spirit so much as the Spirit who must possess the Church.—E. F. S.

293. W. DANTINE, "Creation and Redemption: Attempt at a Theological Interpretation in the Light of the Contemporary Understanding of the World," *ScotJournTheol* 18 (2, '65) 129-147.

The article discusses the topic under three main headings: the key position of anthropology, a cosmic Christology, Christ's lordship over creation.

294. W. DANTINE, "Création et rédemption. Tentative d'interprétation théologique en fonction de la conception actuelle du monde," *VerbCaro* 19 (73, '65) 29-48.

The French version of the preceding article.

295. P. EVDOKIMOV, "La nature," *VerbCaro* 19 (73, '65) 49-69.

The topic is developed according to these headings: creation *ex nihilo*, the biblical concept, patristic thought, nature enslaved, the ecclesiological aspect of cosmology, the sacred and the sacraments, symbol, the nature of the future age.

296. G. W. H. LAMPE, "La doctrine néo-testamentaire de la création," *VerbCaro* 19 (73, '65) 15-28.

The French version of a paper read at a meeting of the Commission on Faith and Order of the World Council of Churches [cf. §§ 9-1005; 9-1085].

297. H. M. MORRIS, "Seven Reasons for Opposing Evolution," *BibSac* 122 (487, '65) 254-269.

Among the reasons are to be counted biblical Christianity and the NT faith, since the great doctrines of creation, the Fall and the promised Savior are completely contradicted by evolutionary philosophy.

298. R. L. ALDRICH, "The Gift of God," *BibSac* 122 (487, '65) 248-253.

Many passages and whole books of the NT are written to prove salvation is a gift of God and not the reward of good works, but the Bible has no clear and dogmatic statement that saving faith is a gift of God.

299. G. GRANERIS, "Vie di salvezza dell'Induismo e nel Cristianesimo," *Divinitas* 9 (1, '65) 18-51.

The similarities which can be found between the way of salvation as proposed in Hinduism and in the NT should not let us forget two important differences. One concerns the activity to which man is invited; the other is the work of God who intervenes in the process of salvation.—J. J. C.

300. K. ROMANIUK, "L'initiative salvifique de Dieu et sa souveraineté absolue sur le temps," *RivistBib* 12 (4, '64) 337-348.

The formulas used in the NT to denote the absolute salvific will of God are: *apo (pro) katabolēs kosmou* (10 times in the NT, not found in LXX and

extrabiblical Greek writings) and *apo (pro) aiōnos (aiōnōn)* (rare in the NT but very frequent in the LXX). Thus the NT writers went beyond the OT and the non-biblical Greek writings for their categories describing the beginning of the world. These terms put God's salvific will outside the time sequence, thus emphasizing its absolute sovereignty. God's love for men is the motive power behind this will, unchangeable in itself, but varying in its effects in accordance with the response of the individual recipient of its benefits. It is significant that the same terms used for the mutual love of the Father and the Son (Jn 17:24) denote also God's love for man. In view of this fact any dogmatic treatise dealing with redemption must necessarily include three elements: the initiative and plan of God as outlined in Eph 1:3-14; sin considered within the whole context of salvation-history; Christ's redemptive work. Reflections on the mutual love of the Father and the Son are outlined as the conclusion for the tract on redemption.—C. S.

301. C. K. BARRETT, "Immortality and Resurrection," *LondQuartHolRev* 34 (2, '65) 91-102.

Cullmann, in his *Immortality of the Soul or Resurrection of the Dead* (1958), has drawn too sharp a distinction between the Christian expectation of the resurrection of the dead and the "Greek" belief in the immortality of the soul. Going back to the earliest stages of their histories and literatures, one finds Greeks and Hebrews thinking alike about death and what happens after it. The real constituents of the later Jewish belief in the resurrection to a new life lay within the earlier religion and fundamentally in the conviction that He who was the judge of the whole world would not fail to do right. Persian belief acted as a catalyst and provided the mold into which this developing thought was poured. As for the Pharisees, they believed in the immortality of the soul and the resurrection of the body.

From this background the NT emerged with a new conviction of life beyond the grave; this conviction was due not to a new theory but to the life, death and Resurrection of Jesus. 1 Cor 15 connects Christ's Resurrection with ours, and Paul's conception of the future life is twofold: decisive things have been done for men by Christ, yet the hour of judgment and transformation is still to come.

Succeeding generations overlooked the vital distinction which Paul drew between body and flesh. Paul spoke of the resurrection of the body, later writers spoke of the resurrection of the flesh. They thought of the future life not merely in corporeal but in carnal terms. A Gnostic tendency individualized the biblical eschatology and rejected the flesh as intrinsically evil. However, the fact that the NT hope is in some sense related both to the idea of personal immortality and to that of resurrection explains the apparent inconsistencies in the Pauline Epistles.—E. M. O'F.

302. M. CUMINETTI, "Immortalità dell'anima o resurrezione dei morti? La discussione nel protestantesimo di lingua francese," *ScuolCatt* 93 (2, '65) 143-156.

A summary and critique are given of the opinions held by prominent French-speaking Protestant scholars on the question of the immortality of the soul and the resurrection of the body. The writers studied are O. Cullmann, P.-H. Menoud, R. Mehl, P. Maury, C. Masson and M. Carrez. Ultimately the difference between these men and Catholic theologians may be reduced to the question of natural or supernatural immortality. Furthermore, for the intermediate state between death and resurrection, Catholics emphasize that this state is one of blessedness, while Protestants stress its incompleteness. In Catholic theology this incompleteness ought to be further developed and the unity of the body and soul, so often insufficiently considered, should be stressed. It seems that the time is now ripe for both Protestants and Catholics to engage in a more profound study of the entire subject.—J. J. C.

303. C. L. MITTON, "Life after Death: VII. The After-Life in the New Testament," *ExpTimes* 76 (11, '65) 332-337.

The NT writings are unanimous in their testimony to faith in the "life everlasting." In the different books three variations of emphasis are distinguishable. (1) Main emphasis on the privileges and opportunities open to believers in the present life, with the future life remaining in the background, confidently assumed and appealed to (Synoptics, Acts, James). (2) Both the present life as anticipation and the future life as fulfillment kept constantly in view (Paul, John). (3) Emphasis on the future life as the focus of hope and the joyous contrast to the sorrows of the present (Revelation). First Peter seems to come between the first and second categories, Hebrews between the second and third.—G. W. M.

Varia

304. ANON., "Scriptural Emphasis in Mariology," *HerdCorr* 2 (7, '65) 221-222.

"Mary in the New Testament" was the general theme of the papers here described which were read by exegetes and dogmatic theologians at the Fourth International Mariological Congress held in Santo Domingo in the Dominican Republic, Mar. 18-22, 1965.

305. *Christus* 12 (46, '65) has the following articles grouped under the heading "La foi en Jésus Christ":

M. DE CERTEAU, "Expérience chrétienne et langages de la foi," 147-163.

Y. CAMUS, "Croire et vivre en Jésus Christ," 164-176.

J. GUILLET, "Genèse de la foi chez les Apôtres," 177-194.

J. MOINGT, "Connaître le Père dans le Fils," 195-212.

H. HOLSTEIN, "Dieu est fidèle," 213-227.

H. DE LUBAC, "La foi de l'Église," 228-246.

306. J. COPPENS, "L'Eucharistie dans le Nouveau Testament," *EphTheolLov* 41 (1, '65) 143-147.

G. D. Kilpatrick's article with this title [cf. § 9-674] is summarized and praised, but his view of the consecration is found to contain some theological difficulties.

307. J. DELORME, "Bulletin biblique. La Vie du Chrétien," *AmiCler* 75 (June 17, '65) 369-375.

A critique of nine books which have appeared in French during the past decade and which are concerned with the NT teaching on morality and spirituality.

308. J. C. GROOT, "Theologische bezinning op motief en doel van de Missie [Theological reflection on the motivation and goal of the missions]," *TijdTheol* 5 (1, '65) 49-59.

The kingdom of God is the goal of all of God's saving acts. Human acceptance in faith of God's intent to rule gives historical dimension to God's kingdom. In this response of faith is effected an act of cult in which honor is rendered to God and God's peace is realized upon earth. Earthly reality is thus involved because of its share in the destiny of man who inhabits the earth and thus gives an earthly form as well to the kingdom of God.

The maturation of the kingdom is realized in a special interim period extending from the fulfillment of the kingdom in Christ to its consummation in the "many." During this period the universality of salvation in Christ is effectively revealed. He reigns by way of invitation and within this dominion of invitation is situated the missionary activity of the Church: an institution of salvation and a communion of life. Christ's reign, not bound to this instrument, extends to the "many," drawing them (anonymously) toward explicit communion with Himself and the Father. Hence, the goal of the missions is the ecclesial explicitation of the as yet implicit kingdom of God. Wherever the Church is to be found, making explicit the implicit, she must be present as missionary. Solicitude for unity, as ecumenical task, should be inscribed on the heart of the missionary Church.—S. E. S.

309. L. HODGSON, "The Word 'God'," *CanJournTheol* 11 (2, '65) 83-93.

"The word 'God' is a religious word, derived from the attempt to enter into personal relations with the X which is the secret of why the universe of our experience exists and behaves as it does. For Christian faith its meaning has been, and is being, purified and enriched by a long history of its use in the practice of our religion and in thinking about it. In discussion with linguistic analysts, humanists, and others we are apt to confine our attention to its use in theological or philosophical thought, by stupid fundamentalists, or by specially gifted mystics. We tend to lose sight of intelligent ordinary Christians who use it as they try to live by their faith."

310. E. C. JAMES, "Is Foreknowledge Equivalent to Foreordination?" *BibSac* 122 (487, '65) 215-219.

According to the Bible foreknowledge is equivalent to foreordination and God's decrees are from eternity, the product of His knowledge and His will.

311. E. LER. LONG, "The Use of the Bible in Christian Ethics. A Look at Basic Options," *Interpretation* 19 (2, '65) 149-162.

While there is considerable agreement that the Bible is authoritative for Christian ethics, there is little agreement concerning how it is authoritative. There are three basic ways in which Scripture has been understood as a source of ethical insight: (1) As a law book offering guidance about specific matters. In proposing this view, C. H. Dodd maintains that, while ethical action for Jesus and Paul is response to the mighty acts of God, the kinds of moral action appropriate to the good news are specified in prescriptive terms. In other words, in the early Church the behavior expected of Christians was spelled out for their guidance and not left to the whim of the spirit or sense of appropriateness cherished by the new converts.

(2) As a primary source of ethical principles which may be translated into and set forth in philosophical categories. Although he rejects philosophy as a rational substitute for the biblical materials, R. Niebuhr refuses to make a sharp distinction between biblical record and man's rational understanding. While Niebuhr's insights are informed by the Bible, they are not bound to the Bible's language or categories; rather they present biblical principles in general terms. (3) As a description of Covenant relationship. According to J. Sittler the teaching of Jesus is opposed to all that is implied in law as well as in philosophical deliberation. Action therefore should be understood not in terms of morality but in terms of faith which binds the believer to an object of trust from which flow impulses creating action appropriate to the nature of faith.—D. J. H.

312. R. LÖWE, "Müdigkeit in der Christenheit. Ansätze zur Diagnose und Therapie," *PastBlät* 105 (6, '65) 322-332.

The weariness and weakness of present-day Christianity are described, and remedies for the failings are found in the teaching of the OT and of the NT.

313. J. MÁNEK, "The Character of New Testament Eschatology as Norm," *CommViat* 7 (3-4, '64) 255-260.

The concept *eschaton* has ceased to be understood in the sense of time and has begun to be properly understood qualitatively as the supreme, the perfect, as the break-through of God's world into history and into our life. In this new eschatological concept the Christian present is given the decisive position. With Christ's aid it is our task to enter now into eternal life in order to give time the content that does not vanish but remains—in order to gain time.

In the NT two types of eschatology can be distinguished. The first is represented by the Gospels, especially Luke's, by Acts, the Apocalypse and some of the minor NT books. This type is "massive-temporal" and realistic; it emphasizes action and the duty of reforming the social structure. The second type, represented mainly by Paul, is corporeal or somatic but at the same time pneumatic and spiritualized. It does not strive to right the situation in the world but is centered on the cross and soteriology. These two types appear mutually exclusive and contradictory, but faith and obedience resolve the tension between them so that they supplement each other.—J. J. C.

314. T. McCARTHY, "God's Way with Men," *Dominicana* 50 (2, '65) 159-168.

The Bible shows that in effecting human salvation God takes the initiative and works with the many through a particular individual; and God's final communication to men in Christ is worked out in a context of freedom.

315. J. B. METZ, "Pobreza de espíritu," *SelecTeol* 4 (14, '65) 145-155.

A digest of an article which appeared in *GeistLeb* 34 (6, '61) 419-435 [cf. § 6-881].

316. H. MEYNELL, "Gospel Without God," *Theology* 68 (542, '65) 361-366.

"Paul van Buren's *The Secular Meaning of the Gospel* is one of the least equivocal of the many recently published books which purport to show that Christianity is unacceptable nowadays in any but a drastically attenuated form. The argument underlying this claim is philosophical and theological; I want to show that it is fallacious on both counts."

317. B. PRETE, "Progresso e perfezione dell'uomo secondo la Bibbia," *Sapienza* 18 (2, '65) 125-134.

The Bible seems to manifest a negative attitude toward culture and human progress. Israel was constantly warned against the alluring prosperity and success of the neighboring pagan nations. The most glorious time in OT history was portrayed as the period of the wandering in the desert. Religious and not secular motivation is stressed in Scripture. The Israelites were urged to be holy because Yahweh is holy, and in the NT Christ exhorts men to be perfect as their heavenly Father is perfect. Here, however, one can perceive the motivation needed for promoting progress, since imitation of God cannot be content with the individual's own interests but must seek those of others. Thus Jesus' teaching produces a generous and dynamic attitude which does not falter, realizing that the future with its success is in the hands of God.—J. J. C.

318. W. S. REID, "The Historical Implications of Christianity," *EvangQuart* 37 (2, '65) 68-81.

The Christian understands that the origin, plan and development of history derive not from a series of accidents in a world of chance but from the eternal,

all-inclusive plan and purpose of God who is the sovereign ruler of history. This divine sovereignty is challenged by men and by Satan, but God in reply vindicates His sovereignty from time to time and definitively at the end of history. The Christian, therefore, conscious of the true meaning of history, should seek in all his actions to manifest the grace and goodness of God.—J. J. C.

319. J. REILING, "Personal Faith and Baptism," *RevExp* 62 (2, '65) 201-212.

"Whether or not we accept the term 'means of grace' for baptism, the New Testament evidence leaves no room for doubt that baptism requires faith on the part of its recipient, just as much as grace does." Infant baptism lacks this requirement since it makes the demand of personal faith superfluous.

320. S. M. RIABHAIGH, "Eschatology—A Recent Study," *IrTheolQuart* 32 (2, '65) 162-168.

A. Winklhofer, *The Coming of His Kingdom* (1963), is a thorough and competent study which is free of "the darksome jargon that beclouds some contemporary German theologizing."

321. C. K. ROBINSON, "Philosophical Biblicism: The Teaching of the Westminster Confession concerning God, the Natural Man, and Revelation and Authority," *ScotJournTheol* 18 (1, '65) 23-39.

"The thesis of the present essay is that the Westminster Confession represents a synthesis, unique among documents of confessional status and authority, of two intellectual and spiritual motifs which, at first look, might appear to represent almost opposite extremes: thoroughgoing philosophical rigor and radical biblicism."

322. D. T. ROWLINGSON, "The Christian Way in the New Testament," *Church QuartRev* 166 (359, '65) 161-171.

The Christian Way in the NT is (1) the Way of God in Jesus Christ and (2) the Way of Life. (1) According to the NT God made Jesus indispensable to His purposes and their accomplishment and also indispensable as the way to Himself. In our situation these facts mean specifically (a) the assertion of the religious ultimacy of Jesus; (b) the realization that in the NT faith is devotion to a person, not allegiance to creedal statements, abstract ideas or myths, or to a code of ethics; (c) concern for the whole person of Jesus, both the pre-Resurrection and the post-Resurrection forms of His appearing and activity. Taken as a whole, the NT "knows nothing of the artificial dichotomy drawn to-day between historical Jesus and kerygmatic Christ."

(2) The Christian Way of Life is the way of righteousness. Generally speaking, at its high points in Jesus and Paul and John, this righteousness is predominantly prophetic and non-legalistic. While working within an institution and an organized society in terms of a legal structure, the Christian Way is open to changes which are required by new circumstances. "That is, the

Christian Way, if the New Testament precedent is its inspiration, embodies 'the Protestant Principle'."

Now it is the word *agapē* which brings into focus what is essential, e.g., love of the neighbor, the responsibility of cultivating one's special gifts and using them for the good of the Church (cf. 1 Cor 12—14). Further, *agapē* overcomes every divisive tendency, including that characteristic of *gnōsis* (knowledge), meaning here the claim to a subjective and esoteric insight into God's purposes not open to general observation. *Agapē* also fosters respect for the person of everyone else in a realistic humility which makes true co-operation possible and directs involvement in social ethics.—J. J. C.

323. C. STUHLMUELLER, "Biblical Approaches Toward Law," *HomPastRev* 65 (10, '65) 815-825.

The article calls attention to three areas of recent biblical study: (1) the emergence of biblical law from the quickening presence of a personal God; (2) the covenant as the vassal's way of gratefully acknowledging the help of the overlord; and (3) the practice of biblical law assuring "maximum liberty and sympathetic application."

324. E. K. TAYLOR, "Christian Celibacy," *Furrow* 16 (8, '65) 484-486.

The NT shows that celibacy is a charism which is based upon the imitation of Christ and upon the call of the Christian to be a citizen of the heavenly kingdom.

325. *VieSpir* 112 (515, '65), under the heading "Dans la lumière de Pâques," has the following articles:

J.-H. NICOLAS, "Baptisés en Jésus-Christ," 378-394.

J. DOURNES, "Le parrain, témoin de l'Église," 395-408.

R.-L. OECHSLIN, "Vivre dans l'action de grâces," 409-423.

J. LÉCUYER, "L'Église continue l'oeuvre sacerdotale du Christ," 424-437.

326. *The Way*, 5 (2, '65), under the heading "A Holy Sacrifice," has the following biblical articles:

F. MORIARTY, "Abel, Melchizedek, Abraham," 95-104.

J. ASHTON, "The Sacrifice of Christ," 105-117.

B. COOKE, "Christian Sacrifice," 118-125.

327. R. G. WILBURN, "The One Baptism and the Many Baptisms," *Theol Today* 22 (1, '65) 59-83.

Throughout the centuries alternation in theory and practice can be seen in the mode, the subject and the meaning of baptism. Some form of total or partial immersion was probably the usual mode during the NT period. At that time also the preponderance of evidence indicates that adult baptism was the

general rule, though there may have been occasional baptisms of infants. When receiving the sacrament, the candidate usually made a confession of faith. The rite was understood to signify a washing away of sins and a participation in the death and Resurrection of Christ.

Certain modes and forms of baptism have been particularly fitting for some historical situations, but not for others. "History in part determines what forms are essential for the faith to possess genuine, cultural integrity. No one form of baptism is valid for all Christian people and for all ages." Therefore, recognizing the bearing of historical relativism on our problem, we may perhaps gain courage to break the strangle hold of our separate traditions and to work out some new baptismal forms which will transcend the old barriers.—J. J. C.

328. F. WULF, "Vom Geist der Armut," *GeistLeb* 38 (2, '65) 135-146.

The possession of goods (riches) is an indispensable means for a man to develop his personality and thus to encounter the person of God. However, riches contain within themselves a mortal danger for man because sin has made him weak and avaricious. Therefore, the only proper relation to riches is that spirit of poverty which is gratuitously given by God and is exemplified in the life and teaching of Jesus and the apostles. This spirit of poverty is the spirit of the cross, of brotherly love and of being completely submissive and obedient to God's will.—J. J. C.

329. F. C. COPLESTON, "Probe at Woolwich," *Month* 33 (6, '65) 360-368.

Many misunderstand the recent popular writings of J. A. T. Robinson, the Bishop of Woolwich. He is not a pantheist, nor does he deny the Trinity or the divinity of Christ. The writing is at times unclear, and occasionally R seems to contradict himself. Thus he rejects naturalism but does not accept supernaturalism. The negative part of the subject, the misunderstandings of Christian teaching, is well done, but the much needed positive part, the modern representation of Christianity, is less satisfactory. Yet this re-presentation is precisely what the modern scientist demands, a fact which partially explains the attraction of Teilhard de Chardin's views. All in all, R's purpose is not to upset faith but to make God as real for our modern secular, scientific world as He was for the "ages of faith." And when R says "God," he certainly does not mean "man."—J. J. C.

330. B. WILLAERT, "Honest to God," *CollBrugGand* 10 (2, '64) 204-241.

The article presents to Flemish readers the contents of Bishop Robinson's book of that title.

Baptism, cf. § 10-79; Conversion, cf. § 10-144; Immortality, cf. § 10-343; Mary, cf. §§ 10-145—146; 10-271; 10-304; Passover, cf. § 10-82; *Plērōma*, cf. § 10-243; Possession, cf. § 10-61; Relevance of the NT, cf. § 10-3; Theological Epistemology, cf. § 10-5.

THE WORLD OF THE NEW TESTAMENT

Early Church

331. J. B. BAUER, "Die Entstehung apokrypher Evangelien," *BibLiturg* 38 (4, '65) 268-271.

The bishops of the early Church sometimes had difficulty separating genuine Gospels from apocryphal ones. Apocryphal Gospels were recognized by the two motives for which they were written. (1) Pseudo-Gospels were written to promote heresies. For example, the *Gospel of Peter* favors the Docetists. (2) Apocryphal Gospels filled in the unrecorded parts of Jesus' life with wonders and miracles. They satisfied curiosity about Jesus' hidden life.—A. J. S.

332. H. D. BETZ, "Orthodoxy and Heresy in Primitive Christianity. Some critical remarks on Georg Strecker's republication of Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*," *Interpretation* 19 (3, '65) 299-311.

"In a sense, we are in the same position as were the early Christian theologians. The language of the New Testament is neither 'orthodox' nor 'heretical' as such. But this very fact confronts us with the question of what the essence of the Christian faith is. This question has to be answered by theological decision. The Christian faith did not exist in the beginning. In the beginning there existed merely the 'heretical' Jew, Jesus of Nazareth. Which of the different interpretations of Jesus are to be called authentically Christian? And what are the criteria for making that decision? This seems to me the cardinal problem of New Testament studies today. The problem was raised clearly by Bauer in his book *Rechtgläubigkeit und Ketzerei*. Bultmann understood the problem rightly as the problem of the origin of Christian theology. If we are concerned today with the question of the legacy of Bultmann, we must accept as part of this legacy the concept of the historical-critical and theological tasks as being basically one."

333. H. CHADWICK, "Justin Martyr's Defence of Christianity," *BullJohnRyl Lib* 47 (2, '65) 275-297.

In the *Apologies* Justin, to prove the fulfillment of prophecies, does not appeal to the NT, but in the *Dialogue with Trypho* he argues from the memoirs of the apostles. As the principal 2nd-century exponent of the Logos theology, he could be expected to have been directly and profoundly influenced by John's Gospel and by Philo. Curiously enough, the concrete evidence for such influence is lacking. Probably Justin knew the Fourth Gospel, but there is no absolutely convincing proof that he did, and in his writings there is no clear trace of the specifically Johannine theology. Between him and Philo there are a number of contacts, but the inner spirit of the apologist's work differs markedly from that of the philosopher. In sum, Justin considers both Greek philosophy and the OT as providentially preparing for Christianity. He "sees the annals of

humanity as a twofold story, sacred and profane, Jewish and Gentile, both being converging streams having their providential confluence in Christ and his universal gospel."—J. J. C.

334. A. JAUBERT, "Thèmes lévitiqes dans la Prima Clementis," *VigChrist* 18 (4, '64) 193-203.

Clement's dependence on Judaism is generally admitted, and the present paper shows that in several places he reproduces Levitical and priestly themes. *1 Clement* 40—41 begins and ends with an allusion to knowledge of God. Because God has determined the order of ceremonies and especially their times, all things in divine worship should be in order because of the knowledge of God. Some authors believe that the emphasis on order in cult derives from Stoicism and paganism. But the reference in *1 Clement* 40—41 is only to the Jewish rites, and to act with order or according to the rules is one of the most obvious principles of post-biblical Levitical tradition. It is found, e.g., at Qumran in the Rule of the Community.

In *1 Clement* faithfulness to the times appointed by God is thrice mentioned, a point stressed only in priestly circles which were separated from the Temple and opposed to the official liturgical calendar. Their views are found in Jubilees, Enoch and the Dead Sea Scrolls.

The order of divine worship and faithfulness to determined times are linked with divine knowledge in *1 Clement* and 1QS 10. Despite similarities between *1 Clement* and the Qumran writings we should speak of these themes as Levitical rather than Essene. Elsewhere in Clement other Levitical ideas are found such as the need of sanctity, of purity and of continence, and the expression "holy of holies" as applied to the Christian people (*1 Clement* 29:3—30:1) is noteworthy. These themes are presented in a way quite different from that of Paul and of the Hebrews. These Levitical themes cannot be solely a heritage from the Epistle to the Hebrews. They most probably come from Jewish-Christian groups which were part of the church at Rome and which were influenced by Jewish priestly circles.—J.-C. V.

335. P. KERESZTES, "Law and Arbitrariness in the Persecution of the Christians and Justin's First Apology," *VigChrist* 18 (4, '64) 204-214.

Most are agreed today that the Christians of the first two centuries were tried on the basis of a special law introduced during Nero's reign, proscribing the Christians as such. Under Trajan the Christians remained proscribed for their faith but were not to be sought out; if denounced and found guilty, they were to be punished; if they denied their faith by adoring pagan gods, they were to be pardoned. Despite Trajan's Rescript, arbitrary persecution and abuse of legal procedures left Christians at the mercy of the mob and weak magistrates. Hadrian's Rescript to Minucius Fundanus was intended to correct this injustice, but Polycarp's trial shows that in Asia Minor the measures of Hadrian and Trajan were not successful.

The fact that Justin's First Apology (not only chap. 4 but *passim*) implies that Christians were sentenced to death as Christians and that the Christian name was a capital offense would seem to indicate either that Justin misunderstood the Christian trials or that he misinterpreted Hadrian's Rescript. The conclusion, however, does not follow. In writing against the condemnation of the Christian name, he is protesting (as did Hadrian) against the arbitrariness of the Asian trial pattern under Trajan and thus does not misinterpret the purpose of Hadrian's Rescript. Secondly, in describing the Asian pattern of persecution, Justin correctly understood the injustice of these trials and appealed to Hadrian's Rescript in support of his protest. However, by the time of the Second Apology Justin has apparently seen the Roman pattern for the trial of a Christian, a trial which strictly followed Trajan's Rescript, and Justin does not now demand the examination of the *flagitia*.—J.-C. V.

336. E. Lanne, "Le laïcat dans l'Église ancienne," *VerbCaro* 18 (71-72, '64) 105-126.

The use of the term *laikos* in the early Church lacks some consistency, for it is most often seen only in relation to the clerical state. Yet, because of the existence of charismatic elements, the borderline between cleric and lay is fluid. The charism proper to each individual gives the laity its positive character. For Irenaeus, in his eschatological perspective, the sole hierarchy of values was that of the charisms granted to the most humble lay person as well as to the bishop. For Clement of Alexandria and Origen, though, there seems to have been a double scale of values: clerical and charismatic. Tertullian was the first to use the formula: "where three are gathered together, even if they are lay persons, the Church is there." Far from being belittled, the laity of the early Church were at the top of the scale of values, provided they lived in full conformity with the Evangelical ideal.—S. E. S.

337. E. Lappa-Zizicas, "Cinq fragments du *Pasteur d'Hermas* dans un manuscrit de la Bibliothèque Nationale," *RechSciRel* 53 (2, '65) 251-256.

An examination of Codex Paris gr 1143 (13th century) in the Bibliothèque Nationale reveals that the MS contains, in addition to four already identified fragments of the *Shepherd of Hermas*, another fragment, chap. 110 (Similitudes 9, 33), hitherto unknown except in the Latin versions and the Ethiopic version. The text of the first four fragments is given with a collation; only the text of the last fragment is given. The fragments are: chap. 51 (Similitudes 2) 8-10; chap. 56 (Similitudes 5, 3) 4-9; chap. 66 (Similitudes 7) 4-5; chap. 100 (Similitudes 9, 23) 3-5; chap. 110 (Similitudes 9, 33) 1-3.—J. J. C.

338. L. Mancini, "La 'ecclesia ex circumcissione.' Rassegna degli studi e conclusioni," *BibOriente* 7 (2, '65) 77-87.

Although it has long been an established thesis that in Palestine the Jewish

Christian church disappeared in A.D. 135, archaeological discoveries ("Dominus Flevit," Talpioth ossuaries, etc.) prove that such a church existed there from the first through the fourth (and in a reduced form to the sixth) century. This Jewish Christian church is now known from the finds. It had its own liturgy, taught its own Christian doctrines (which were basically Jewish), and had its own books, buildings and customs. The Jewish Christian influence spread to neighboring lands as is evident in the churches of Asia Minor mentioned in the Apocalypse. Finally, the discoveries throw light upon the authenticity of the Holy Places.—J. J. C.

339. R. PADBERG, "Vom gottesdienstlichen Leben in den Briefen des Ignatius von Antiochien," *TheolGlaub* 53 (5, '63) 337-347.

The article presents Ignatius' ideas on the liturgy and their import for the Christian community with respect to the meaning of divine service. As his thinking was undoubtedly liturgically orientated, he is important because he lived so near the time of the NT and because he enjoyed such prestige in both the East and the West. His writings have special interest for the history of the liturgy since he bears witness to the freedom customary in the early post-apostolic Church.—J. J. C.

340. O. PERLER, "L'Évangile de Pierre et Méliton de Sardes," *RevBib* 71 (4, '64) 584-590.

The *Paschal Homily* of Melito of Sardis, published from a Chester Beatty papyrus in 1940, shows traces of direct dependence upon the apocryphal *Gospel of Peter*. Hence this *Gospel* must have been written before A.D. 170; and the current view that it originated in Syria becomes dubious if it was used in Sardis twenty years before its earliest attestation in Syria (Eusebius, *Hist. Eccl.* 6, 12, 2-6).—J. F. Bl.

341. H. F. v. CAMPENHAUSEN, "Irenäus und das Neue Testament," *TheolLit Zeit* 90 (1, '65) 1-8.

Irenaeus in *Adversus Haereses* defends the truth of the faith by an appeal to the NT writings. This appeal constitutes a connected proof from Scripture, one based on the NT, the first example of such a process. This NT aspect of the work has not been sufficiently appreciated. Moreover, the order in which Irenaeus treats the NT books is surprising. First, he discusses the Gospels written by apostles, then the teaching of other apostles, then the sayings of the Lord and finally Paul's Epistles. This arrangement seems dictated by concern for the adversaries. Marcion had claimed Paul as his own, and the Gnostics distorted the sayings of Jesus. Only after establishing a solid dogmatic basis from the Gospels and Acts does Irenaeus approach the controverted texts, Jesus' sayings and Paul's writings. Unlike recent scholars Irenaeus was unconcerned about the relation of the OT to the NT.

Today we cannot accept Irenaeus' theological basis for the principle of Scripture nor admit his method of scriptural proof. But two points he makes are valid: the nearness of the documents to the events they describe, and the objective agreement in the one name Jesus which founded the Church and Christianity. Irenaeus' conception of the relation between Scripture and tradition is not that of an extreme Protestant clinging only to the text, nor of the Catholic who does not take seriously the testimony of Scripture. Instead, this ecumenical Father stands above parties; he is one of whom Evangelicals as followers of Luther need not be ashamed.—J. J. C.

Early Church, cf. § 10-89.

Judaism

342. N. G. COHEN, "Josephus and Scripture: Is Josephus' Treatment of the Scriptural Narrative Similar Throughout the *Antiquities* I—XI?" *Jew QuartRev* 54 (4, '64) 311-332.

Josephus promised to give a faithful transmission of the details of Jewish history as related in Scripture "neither adding nor omitting anything" (*Antiquities* 1, 17). It is the object of this study "to show that *AJ* I—V treat the underlying biblical material differently from books VI ff. They seem to differ markedly in both vocabulary and approach, *AJ* I—V being a much freer and more stylized rendering of the biblical matter than *AJ* VI ff."

343. S. H. HOOKE, "Life after Death: VI. The Extra-Canonical Literature," *ExpTimes* 76 (9, '65) 273-276.

The doctrine of the after-life is examined in 2 Baruch, 4 Esdras, 1 and 2 Enoch and 2 Maccabees. In contrast to prophecy, the apocalyptic writings are primarily concerned with the end of history and do not hesitate to imagine it in detail. During the last two centuries B.C. and the first two A.D. the belief in a resurrection for both righteous and wicked had become general and the idea of physical torment for the wicked was intensified.—G. W. M.

344. E. W. NICHOLSON, "The Meaning of the Expression 'am h'rš in the Old Testament," *JournSemStud* 10 (1, '65) 59-66.

The phrase "the people of the land" occurs between 60 and 70 times in the OT and very frequently in post-biblical writings. In rabbinic literature it is a term of contempt for the religiously illiterate. The expression, as found in the OT texts, has been given various interpretations, all of which assume that 'am hā'āreš is a technical term for a specific social or political class within a country. This assumption, however, does not stand up under examination. The OT usage rather suggests that the term is a very general one whose meaning varies from context to context.—J. J. C.

345. J. POTIN, "L'Inspiration artistique dans la Bible," *BibTerreSainte* 75 ('65) 4-5.

Israel did not create new art forms but borrowed them from other nations. There were images of animals in the Temple but none of men, and images of God were forbidden. Israel's desire to see God was partially fulfilled with the coming of the God-Man who is the image of the invisible God.—J. J. C.

346. E. RIVKIN, "Solomon Zeitlin's Contribution to the Historiography of the Inter-Testamental Period (Review Essay)," *Judaism* 14 (3, '65) 354-367.

In his excellent volume, *The Rise and Fall of the Judaeen State*, Vol. I (1962), the fruit of many special studies, Zeitlin reconstructs the history from the restoration after the Exile until the triumph of Herod. However, many who admire Zeitlin's historical method will ask "whether his reconstruction is the one that is most compatible with his methodology."

347. B. SALOMONSEN, "Nogle synspunkter fra den nyere debat omkring zelotterne" [Some Opinions Derived from a Recent Debate Concerning the Zealots], *DanskTeolTid* 27 ('64) 149-162.

M. Hengel's *Die Zeloten* (1961) occasioned the reflections that follow. The accounts of Josephus leave many points obscure. Brandon admits closer connection between the Zealots and Jesus. Situating the Zealots with respect to other sects is not easy. It is not certain that the Cananaeans of the rabbinic texts refer to the Zealots. The latter apparently did not form a well-organized religious group but rather a movement of national liberation in which religious beliefs were taken for granted.—L.-M. D.

Nag Hammadi Manuscripts

348. A. BAKER, "Pseudo-Macarius and the Gospel of Thomas," *VigChrist* 18 (4, '64) 215-225.

Macarius' homilies, though probably written in Asia Minor or Syria, manifest some influence from Egypt. Attention is here drawn to a particular influence from Egypt by a comparison with the Coptic *Gospel of Thomas*. (1) Logion 89 of *Thomas* and Macarius, though parallel to Lk 11:39-41, ignore the liturgical meaning of Luke; for them, "inside" means the psychological and moral interior of the individual man. Macarius considers this a fundamental point in his teaching. The interior alone matters; by comparison the outward acts of justification are worthless. (2) Logion 46 and Macarius, contrary to Mt 11:11 and Lk 7:28, enhance the prestige of the Baptist. Since Macarius wrote in Asia Minor where John the Baptist was depreciated, Macarius may have been influenced by Egypt where John was highly esteemed. An apocryphal book gives virginity as the reason for John's superiority. (3) To the text of Lk 9:58 (Mt 8:20) logion 86 and Macarius add "and rest." The addition has no Gnostic significance but has special meaning for Macarius who thinks that we have no

rest here since Christ in His earthly life had no rest; "rest" is reserved for the world to come.

(4) Logion 27 speaks of keeping the Sabbath as Sabbath, and Macarius uses the term *sabbatizein* as indicating not a liturgical act of the Christian community but the asceticism of the individual soul. In this case Macarius probably followed an Egyptian tradition. (5) Logion 3 and Macarius understand *entos* (Lk 17:21) in a Gnostic sense. Further, Macarius introduces the text as a statement of the *sōtēr*, an expression apparently current in early Christian and Gnostic circles in Egypt. (6) Logion 22 has similarities with some eschatological expressions in Macarius. Gal 3:28 is used by him in accord with an Encratite Egyptian tradition to indicate the sexless state of the world to come.—J.-C. V.

349. G. QUISPEL, "The Syrian Thomas and the Syrian Macarius," *VigChrist* 18 (4, '64) 226-235.

Independently of A. Baker [cf. preceding abstract], the author discovered the relationship between the *Gospel of Thomas* and Macarius. Some parallels are here presented, especially logia 8, 97, 112, which show that Macarius most probably knew this apocryphal Gospel. Moreover, evidence of acquaintance with Tatian's *Diatessaron* may confirm the impression that Macarius originated in Aramaic-speaking Syria where the *Diatessaron* at that time was still freely used as Scripture. The Synoptic quotations in Macarius are strikingly similar to the tradition found in the Pseudo-Clementines whose Gospel tradition should be reconsidered in the light of the new material contained in *Thomas* and in the new *Homilies* of Macarius. Further, in order to decide whether or not Gregory of Nyssa depends upon Macarius, we must study the Gospel tradition of Macarius which is so dependent upon *Thomas* and so near the Pseudo-Clementines. Finally, it is not surprising that Macarius used the *Gospel of Thomas* because so many Syrian writers before him had done the same.—J.-C. V.

350. R. KASSER, "Textes gnostiques. Remarques à propos des éditions récentes du Livre secret de Jean et des Apocalypses de Paul, Jacques et Adam," *Muséon* 78 (1-2, '65) 71-98.

A detailed critique suggests many additions and corrections for two recent publications of Nag Hammadi documents: M. Krause, P. Labib, *Die drei Versionen des Apokryphon des Johannes im Koptischen Museum zu Alt-Kairo* (1962) and A. Böhlig, P. Labib, *Koptisch-gnotische Apokalypsen aus Codex V von Nag' Hammadi im Koptischen Museum zu Alt-Kairo* (1963). [To be continued.]

351. H.-M. SCHENKE, "Die Arbeit am Philippus-Evangelium," *TheolLitZeit* 90 (5, '65) 321-332.

Since the present writer published the first translation of the Gospel of Philip [cf. § 5-234], only two major studies of the MS have appeared, one by Till, the other by Wilson. W. C. Till, *Das Evangelium nach Philippus* (1963), has

established an unofficial edition of the text based on the plates of P. Labib's edition which are of rather poor quality. (Cf. P. Labib, *Coptic Gnostic Papyri in the Coptic Museum at Old Cairo*, Vol. I, 1956). Till's readings often differ from the present writer's, not always convincingly. M. Krause in his review of Till (*Zeitschrift für Kirchengeschichte* 75 [1964] 168-182) using better photographs rejected some of Till's readings and indirectly some of the present writer's.

R. McL. Wilson's *The Gospel of Philip* (1962) has many reconstructions of the text that are not absolutely certain. Often the actual meaning of a statement is put in the notes without affecting the translation which is quite literal.

It has become rather obvious that the *Gospel of Philip* is a type of Gnostic florilegium despite the contrary arguments of Wilson and M. Krause. Moreover, their attempt to formulate a theology of this apocalyptic author is fruitless. Till has repeatedly corrected (often for the worse) the present writer's textual divisions although retaining the numbering. It is suggested that we should speak of paragraphs rather than logia for this MS and thus distinguish its literary genre from that of the *Gospel of Thomas*. The article ends with a new critical translation of more than 60 paragraphs (in a total of 127) which presents the results of new word-divisions or punctuation and occasional restorations of the text. Brief incidental comments are made on some interpretations of Till, Wilson and Krause.—J.-C. V.

Archaeology

352. R. J. BULL AND G. E. WRIGHT, "Newly Discovered Temples on Mt. Gerizim in Jordan," *HarvTheolRev* 58 (2, '65) 234-237.

During the summer of 1964, a small force from the Drew-McCormick-American School of Oriental Research Archaeological Expedition, under the direction of R. J. Bull, excavated the northern peak of Mt. Gerizim. Ruins of a temple were discovered together with pottery which was predominantly Roman. The Emperor Hadrian (A.D. 117-138) is said to have erected a building to Zeus Hypsistos on Mt. Gerizim and to have installed in it the bronze doors taken from the Temple of Jerusalem. There seems to be little doubt that the ruins discovered are what remains of Hadrian's temple. Below these ruins the excavators found pottery dating from the Hellenistic age, and they discovered the remains of another temple which would be the famous Samaritan structure "the life-history of which is ca. 335-128 B.C."—J. J. C.

353. K. M. KENYON, "Excavations in Jerusalem, 1964," *PalExpQuart* 97 (1, '65) 9-20.

The excavators discovered among other items pertaining to the NT period a massive wall, a street of the Herodian era and the ruins of a fine Herodian building.

354. R. LÉCONTE, "Tibériade et son lac. Les sites évangéliques," *Bib Terre Sainte* 76 ('65) 8-15.

Brief descriptions are given of the lake, of Magdala, Capernaum with its ancient synagogue, Tiberias, Caesarea Philippi, etc.

355. C. MAURER, "Der Struthionteich und die Burg Antonia," *Zeit Deutsch Pal Ver* 80 (2, '64) 137-149.

On the basis of excavations L. H. Vincent contended that the Tower of Antonia was rather extensive and included a paved area and a covered pool to the north of the present Temple wall. A key text in the debate is Josephus *War* 5, 467 which in describing the siege of the city mentions the pool called Struthion. Vincent's interpretation of the passage does not seem correct, and this error taken together with other data raises serious doubts concerning his theory. The question still remains open, but at present there is solid probability for the older opinion which maintains that the Tower of Antonia covered a comparatively small area which was sharply cut off from the surrounding land.—J. J. C.

356. J. M. C. TOYNBEE, "The Bones of St. Peter," *Month* 33 (6, '65) 351-357.

M. Guarducci, *Le Reliquie di Pietro sotto la Confessione della Basilica Vaticana* (1965), defends the thesis that the bones of St. Peter were discovered during the Vatican excavations of 1940-1949. Her arguments are examined, and grave reservations are found to remain so that it would be wrong to claim that in these bones "the Petrine relics have, beyond all doubt, been now identified." —J. J. C.

357. M. WEIPPERT, "Archäologischer Jahresbericht," *Zeit Deutsch Pal Ver* 80 (2, '64) 150-193.

The findings of the excavations pertain chiefly to the OT period, but some NT material is found (pp. 166-168) in the summary of the 1962 campaign in Jerusalem which was directed by K. M. Kenyon and R. de Vaux.

Dead Sea Scrolls

358. J. CARMIGNAC, "Les Horoscopes de Qumrân," *Rev Qum* 5 (2, '65) 199-217.

The second part of the article (pp. 206-217) gives a philological study, translation and commentary of an Aramaic Messianic text found at Qumran in Cave 4.

359. S. J. DE VRIES, "Note concerning the Fear of God in the Qumran Scrolls," *Rev Qum* 5 (2, '65) 233-237.

When discussing the fear of God in Qumran and the NT [cf. § 7-945], K. Romaniuk exhibits some serious misconceptions regarding the relationship

of Qumran piety to that of the OT and the NT. First, a fuller study is here made of the linguistic data, and the conclusion is reached that the Qumran texts parallel certain elements of late OT usage in regard to the concept of the fear of God. The terminological range has been sharply narrowed, but certain familiar words and expressions have survived in this late stage of linguistic development.

It is Romaniuk's contention that the fear of God in Qumran thought is very primitive as compared to that of the NT. There is truth in the statement, but it would be a mistake to exaggerate the gap between Qumran and the NT. However, Romaniuk wrongly believes that the Qumran concept of the fear of God, which consists chiefly in its emphasis on the dread of judgment and the wrath of God, derives its direct inspiration from the OT. In a certain sense the NT is more primitive than Qumran since it goes back to earlier (and higher) forms of religious experience. The fear of punishment so strongly emphasized in Qumran is not at all characteristic of the OT, being found mainly in late passages.

Thus one can trace a direct line from classical Yahwism to Christianity. Yahwism represents the main stream of biblical piety, but there was a secondary stream which placed an ever increasing emphasis on legalism. Qumran piety in general, and especially in its terminology of fear, represents not something primitive but a deterioration and a distortion. The theology of the sect reflects the form but not the spirit of the OT religion.—J. J. C.

360. N. DRAZIN, "What Can 'Betalmud' Prove?" *JewQuartRev* 54 (4, '64) 333.

Contrary to S. Zeitlin [cf. § 8-1186], the term Talmud as applying to a specific body of learning was in existence in tannaitic times and in the days of the Second Commonwealth.

361. S. B. HOENIG, "BeTalmud and Talmud," *JewQuartRev* 54 (4, '64) 334-339.

The opinion advanced by N. Drazin [cf. preceding abstract] is unfounded since both in the tannaitic and amoraic sources *talmud* means study, and there is no early proof that the word signifies a specific body of learning.

362. S. Z[EITLIN], "Asher BeTalmud," *JewQuartRev* 54 (4, '64) 340-341.

In the literature of the Second Commonwealth this expression could not have occurred, and its occurrence in the Commentary on Nahum stamps this writing as of a later period.

363. J. G. HARRIS, "Aspects of the Ethical Teaching of the Qumran Covenanters," *EvangQuart* 37 (3, '65) 142-146.

Qumran's ethical system may be described as one founded upon the acknowledgment of God's moral sovereignty and motivated by the principle of love. On

the other hand, one can call it an interim ethic since the covenanters were ever watchful for the coming judgment of God. The moral doctrine of the group stands in the main stream of OT thought and is reminiscent of the prophets, especially of Amos and Micah. At the same time, the sect's teaching, particularly its emphasis upon love as the dominating motive of all right behavior, is similar to the ethics of Jesus.—J. J. C.

364. R. MEYER, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 48. Die sogenannten 'kleinen Höhlen' von Qumran," *TheolLitZeit* 90 (5, '65) 331-342.

The article discusses M. Baillet, J. T. Milik, R. de Vaux, O.P., *Les 'Petites Grottes' de Qumrân* (1962). The book reports the findings of the 1952 and 1956 expeditions. In describing the sites and drawing conclusions from the evidence, de Vaux carefully distinguishes the facts from interpretation. Contrary to Sukenik who thought 1Q part of a genizah, de Vaux holds that Qumran was a center about which the members of the group lived in rooms or in nearby caves, tents or huts. The "camps" of the Damascus Document, he suggests, could refer to the settlements about Qumran. This hypothesis gains support from the name of *qumrân* which means *cingulum*, an apt term to designate the religious and economic center of the community which met there but otherwise lived outside the walls. The distinctive feature of the group consists in its being a foundation under Zadokite leadership, a community which, conforming itself to its conservative understanding of the Law, considered itself the true Israel. Because of its opposition to Jerusalem the group should be called a hierocracy in exile rather than a sect. The remainder of the article contains a detailed description and critique of the various MSS with special attention devoted to the Copper Scroll.—J.-C. V.

Dead Sea Scrolls, cf. §§ 10-201; 10-231.

BOOKS AND OPINIONS

INTRODUCTION

M. BARTH, *Conversation with the Bible* (New York—San Francisco: Holt, Rinehart & Winston, 1964), xiii and 338 pp.

365r. A. DULLES, *TheolStud* 26 (1, '65) 106-109.

According to B, the Bible is a record, fallible but sufficiently exact, of that loving dialogue between God and man which sustained the history of ancient Israel and of the nascent Church. To the question whether the Bible is the word of God, B gives no clear answer but merely says that the word of God comes to us everywhere in the Bible. There are two areas in which a Catholic reader will disagree with this stimulating and inspiring work. First, B's distrust of systematic philosophy leads him into various strange positions. For instance, on the ground that to define is to limit, he rejects all attempts to define the authority of the Bible. Further, he denies the quasi-sacramental efficacy of the biblical word because he suspects that the doctrine may well be Platonic in origin.

The second area of disagreement stems from B's disregard of the Church. He does not give sufficient weight to the fact that the Bible is the book of the Church, written in the Church and primarily for the Church. Though P. Benoit's and J. Levie's writings on inspiration have not been utilized, the author shows extensive knowledge and understanding of Catholic scholarship in this volume which is truly ecumenical in spirit.—J. J. C.

S. NEILL, *The Interpretation of the New Testament 1861-1961. The Firth Lectures, 1962* (New York—London: Oxford University Press, 1964), vii and 360 pp. [See also §§ 9-1141r—1142r.]

366r. J. MURPHY-O'CONNOR, *RevBib* 72 (1, '65) 135-137.

The survey proceeds according to the contributions of various writers, and this arrangement, because of N's gifted style, lends a special charm to the volume. Many of the scholars mentioned were personally known to the author, and he presents their views with understanding and a genuine sympathy which, however, does not prevent him from clearly pointing out the deficiencies in their positions. One unfortunate impression could be gained from reading the work—that all our predecessors were giants, and all were English. German exegetes, it is true, are discussed, but of the French only Renan and Godet, and the immense labor of Lagrange is passed over. In addition, Catholic exegesis is neglected with the result that there is no consideration of the relation of Scripture to tradition and nothing about the advances made in the theology of inspiration. At the end of the book a useful summary presents what has been achieved in NT studies and what needs still to be done.—J. J. C.

A. RICHARDSON, *History, Sacred and Profane. The Bampton Lectures for 1962* (Philadelphia: Westminster Press, 1964), 328 pp. [See also § 8-1215r.]

367r. J. B. COBB, "What Happened at the Resurrection?" *Interpretation* 19 (2, '65) 220-222.

The central interest of the book seems to be the historicity of Jesus and especially of the Resurrection. Writing as a Christian historian, R finds the hypothesis that Jesus actually rose from the dead to be the most plausible explanation of the origin of the Resurrection faith. The reviewer is generally sympathetic with R's strong insistence on the importance of the historian's commitments for his reconstruction of the past. But there is a one-sided emphasis on this point. The author "so disparages the idea of 'facts' as the events themselves, and so emphasizes that 'facts' are the *result* of historical research rather than its *object*, that the fundamental safeguard against sheer invention of 'history' seems dangerously weakened." Secondly, if the factuality of the Resurrection is of such importance as R holds, then he should tell us what conditions must have obtained in order that the claim that such a Resurrection occurred may be judged a valid one. In this regard R helps us very little.—J. J. C.

368r. J. A. SANDERS, *JournBibRel* 33 (2, '65) 176-177.

There is much here with which to agree. Most of us view both rationalism and positivism as limited positions for any historian today. Also, one of the strongest features in the volume is R's insistence "that the historian must be empathetic." Certainly R is at his best when attacking the naïveté of those professors who confuse secularity with impartiality. However, the study, so informative on the whole, contributes to, rather than banishes, confusion. The author uses at least three definitions of the word "myth," and nowhere does he attempt to distinguish them. For that reason one is not so sure that he is as clear in his meaning of "history" as might otherwise appear. At the same time we can enthusiastically agree with his assertion that OT theology is perhaps the most vital and significant of the theological disciplines today.—J. J. C.

The New English Bible, New Testament (London and New York: Oxford University Press and Cambridge University Press, 1961), xiv and 447 pp. [See also §§ 8-379r—385r.]

369r. ANON., "The New English Bible: The First Four Years," *TimesLitSupp* 64 (Mar. 4, '65) 182.

In the present century unlike earlier times, opposition to the new versions has not been on doctrinal grounds. The chief complaint against the NEB is that it marks a decline in literary quality from the AV. This judgment is often based upon a few passages and with little regard for the uneven literary quality of the original Greek which is largely masked in the King James Version but

emerges more sharply in the NEB. For liturgical use and pulpit reading many prefer the RSV to the NEB because of the RSV's greater formality and traditional language, combined with substantial accuracy and clarity. On the other hand, not a few ministers quote their text from the NEB or read it to clarify a passage. In addition, there may be shock treatment in its unmistakably modern and somewhat conversational tone, as when women hear about "elaborate hair-styles" (1 Tim 2:9).

In the area of private Bible reading, the NEB has been remarkably successful in its purpose of making the NT intelligible, more meaningful and more interesting to young people who find the AV difficult. More than 6,000,000 copies of the NEB have been sold, 2,173,500 of them in America. Thus within four years the NEB has achieved a wide distribution and has made its claim for consideration wherever both Christianity and the English language have penetrated.—J. J. C.

The New Testament of Our Lord and Savior Jesus Christ. Revised Standard Version/Catholic Edition (Collegeville, Minn.: Liturgical Press, 1965), 250 pp.

370r. L. JOHNSTON, "A Common Bible. The Catholic RSV," *Tablet* 219 (June 5, '65) 632.

In the NT there are very few changes. Explanatory notes have been added at the end. There are 52 modifications of the text. The title Apocalypse is substituted for Revelation. In 12 places money values have been made more understandable for the modern reader. The rest of the changes are usually concerned with a legitimate Catholic tradition. However, there is a distinct change for the worse in incorporating into the text the ending of Mark (16:9-20) and the adulteress in John (7:53—8:11), both of which RSV had correctly relegated to the footnotes. In a foreword to the new edition Archbishop Cardinale welcomes it for its ecumenical significance.—J. J. C.

GOSPELS—ACTS

W. R. FARMER, *The Synoptic Problem. A Critical Analysis* (New York—London: Macmillan, 1964), xi and 308 pp. [See also § 9-736r.]

371r. F. C. GRANT, "Turning Back the Clock," *Interpretation* 19 (3, '65) 352-354.

A valiant effort is here made to reinstate the theory of J. J. Griesbach (1774) which has been refuted time and time again. The book reflects a viewpoint that is defended by dogmatic affirmation more than by evidence. It is, e.g., preposterous to claim that W. Sanday's famous Oxford seminar in the Synoptic problem was founded upon the two-source theory advanced by H. J. Holtzmann and others in Germany: the seminar existed to study the question and to arrive at whatever conclusions the evidence appeared to support. Furthermore, had Mark abbreviated Matthew and Luke, it would be difficult to explain how he

retained his own style and his own point of view and why he omitted so much material that would have been in accord with his purpose, e.g., the Infancy Narratives, the Resurrection stories, several miracles, Jesus' own conception of His mission and the accusation brought against Him before Pilate. Lastly, it is unlikely that anyone would wish to substitute Mark's brief narrative, truncated at both ends, for the fuller narratives of Matthew and Luke.—J. J. C.

X. LÉON-DUFOUR, *Les Évangiles et l'histoire de Jésus*, Parole de Dieu (Paris: Éditions du Seuil, 1963), 526 pp. [See also § 9-1146r.]

372r. L. RANDELLINI, *RivistBib* 13 (1, '65) 65-74.

A lengthy summary of the book brings out its wealth of information. The method followed, which entails working through three stages of development of the material, makes for rather difficult and repetitious reading. Because of L-D's previous bulletins on NT studies the bibliographical lists and comments are very complete. Some interpretations are here noted. The two accounts of Judas' death (Acts 1:15-20; Mt 27:3-10) are said to derive from popular traditions and need not be exact in the last detail. The adoration of the Magi is a midrash, but is it patterned on the midrash of Moses? An evening session of the Sanhedrin in the trial of Jesus is ruled out on the grounds that the Passion was the hour of darkness. The expression occurs in Lk 22:53, and this Evangelist speaks only of a morning session.—J. J. C.

Jesus

A. J. B. HIGGINS, *Jesus and the Son of Man* (London: Lutterworth Press, 1964), 223 pp.

373r. ANON., "The Son of Man," *TimesLitSupp* 64 (Apr. 15, '65) 296.

In his summary of recent views H discloses a welcome distrust of Manson's rather over-ingenious corporate theory, a wariness of the theme of the hiddenness of the Son of Man, a rejection of Cullmann's views as uncritical, an unwillingness to dissociate the kingdom of God from the Son of Man in the teaching of Jesus, and some other important reservations about recent theories. His own view is that Jesus could hardly have been sane if He regarded Himself, a man on earth, as the Son of Man; for Him, Son of Man would have been a symbol of Himself as heavenly judge and as the Son of God He already thought Himself to be. This conclusion is, however, something of a tour de force, for H does not think Jesus used the term Son of God but simply believed God to be His Father in a unique sense. Disappointingly, only three pages are devoted to Paul in whom the relation of the term to the parousia is particularly relevant. According to H, Jesus as a non-Sadducean Jew would expect His Resurrection but not His exaltation. Here the exegesis is perhaps conditioned by an a priori picture of Jesus' mental make-up.—J. J. C.

G. E. LADD, *Jesus and the Kingdom. The Eschatology of Biblical Realism* (New York—London: Harper & Row, 1964), xv and 367 pp.

374r. N. PERRIN, "Against the Current," *Interpretation* 19 (2, '65) 228-231.

The approach of the book is termed "biblical realism" and implies an uncritical acceptance of the Gospels. In the methodology L gives his presuppositions remarkably free rein. Furthermore, the exegesis extracts from Jesus' sayings what is needed for a point, ignoring everything else. There is a deliberately one-sided approach to the question of authenticity in the treatment of sayings and pericopes. References to contemporary critical scholarship abound, but they are of such a nature as to arouse grave questions in the mind of the reader. In brief, L "takes his stand squarely in midstream of the contemporary concern about eschatology—with his face turned resolutely upstream, whence we all came some considerable time ago."—J. J. C.

W. MARCHEL, *Abba, Père! La prière du Christ et des chrétiens. Étude exégétique sur les origines et la signification de l'invocation à la divinité comme père, avant et dans le Nouveau Testament*, *Analecta Biblica* 19 (Rome: Institut Biblique Pontifical, 1963), xlv and 290 pp. [See also § 8-1198r.]

375r. S. ZEDDA, "L'Adozione a figli di Dio," *RivistBib* 12 (4, '64) 413-418.

The author's conclusions are valuable both for exegesis and for the theology of divine adoption. Some writers today exaggerate the baptismal "character," making it embrace all aspects of the Christian life such as divine sonship, membership in the Mystical Body, and the seal of the Spirit. In fact, these scholars seem to imply that all these effects of the sacrament remain permanently in the Christian, even when he sins. The Apostle of the Gentiles, however, would not concede that a baptized person who has sinned can be called in the full Pauline sense a son of God, a member of Christ, and a temple of the Holy Spirit. The present volume, while not directly treating the question, offers an indirect contribution to the solution of the problem.—J. J. C.

W. PANNENBERG, *Grundzüge der Christologie* (Gütersloh: Gerd Mohn, 1964), 431 pp.

376r. D. H. WALLACE, *TheolZeit* 21 (3, '65) 232-235.

The work shows control of ancient, medieval and modern dogma, an astute knowledge of philosophy, and skill in handling the doctrine of Christ. The author's method is to start "from below," historically, with the historical Jesus about whom dogmatic statements are subsequently formulated. This principle seems arbitrary, since the Fourth Gospel's Christology begins "from above," with revelation affirming that the Word became flesh. On many occasions P's attitude seems to be a near positivism and to neglect the necessary distinction between *Historie* and *Geschichte*. Moreover, though the study is primarily dog-

matic and not exegetical, not enough attention is given to exegesis. J. Jeremias' work on the Servant, e.g., is not utilized in discussing Jesus' vicarious death. Finally, English-language scholarship (e.g., T. W. Manson, V. Taylor) is neglected.—J. J. C.

P. WINTER, *On the Trial of Jesus*, *Studia Judaica*, *Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961), x and 216 pp. [See also § 9-397r.]

377r. H.-W. BARTSCH, "Wer verurteilte Jesus zum Tode? Zu der Rezension des Buches von Paul Winter *On the Trial of Jesus* durch Ethelbert Stauffer," *NovTest* 7 (3, '64) 210-216.

Stauffer's review of Winter's book [cf. § 7-963r] does it a grave injustice. Stauffer does not attack the book on the basis of the evidence but shows (1) an anti-Jewish prejudice which he has manifested before, as early as 1935, but more recently in his *Jesus, Paulus und wir* (1961) [cf. § 6-980r], and (2) a wholesale denial of all literary research, which shows itself in an almost pathological aversion to all form-critical study such as that which Winter uses. There are, to be sure, questions which can be raised about the historical accuracy of Winter's work and about some of the conclusions which he draws on the basis of scanty and ambiguous evidence, but Winter's book on the whole deserves better treatment on scholarly terms than Stauffer gave it.—D. C. Z.

Matthew

W. D. DAVIES, *The Setting of the Sermon on the Mount* (New York—London: Cambridge University Press, 1964), xvi and 547 pp. [See also §§ 9-1147r—1149r.]

378r. H. M. TEEPLE, *JournBibRel* 33 (2, '65) 170-172.

The work is superior to similar rabbinic studies by I. Abrahams and C. G. Montefiore not only because it is more comprehensive but also because the material examined is more nearly contemporary with the formation of the Sermon. Chapters two through four are the best sections of the book for they reflect the author's previous intensive studies on the Jewish background of the NT. The discussion of the Qumran and rabbinic materials is excellent except for the statement that some elements in the Sermon originally arose out of a confrontation between Jesus and the Essenes. These elements, however, may have been found in Pharisaism, for as R. Marcus claimed, the Essenes were left-wing Pharisees. The section on "Jamnia" convincingly argues that Christian reaction to the destruction of the Temple was a decisive influence in the formulation of the Sermon on the Mount. Chapter Five, "The Setting in the Early Church," is not entirely satisfactory since, contrary to D's opinion, Matthew seems to exhibit some anti-Paulinism. Finally, one may question D's assertion that Paul had access to a tradition of the words of Jesus.—J. J. C.

P. GAECHTER, *Das Matthäus-Evangelium. Ein Kommentar* (Innsbruck—Munich: Tyrolia-Verlag, 1964), 978 pp. [See also § 9-1150r.]

379r. J. A. FITZMYER, *TheolStud* 26 (2, '65) 300-303.

The Gospel, G believes, was originally written in Hebrew, and he is surprisingly sure of the original form of the Gospel, though no one has seen the Hebrew for centuries, if ever. More detailed justification could be given for some of the positions adopted, e.g., the oral tradition as a solution for the Synoptic problem. Some of G's solutions fail to win the reviewer's support: e.g., the treatment of the Magi, the claim that the numerical value of David's name explains the arrangement of 14 generations in the genealogy, the claim that *ho erchomenos* was a Messianic title, G's odd translation of the title son of man. As a whole the commentary is a disappointment, though there are many precious insights and items of interest.—J. J. C.

Luke—Acts

H. CONZELMANN, *Die Mitte der Zeit. Studien zur Theologie des Lukas*, Beiträge zur historischen Theologie 17 (4th rev. ed.; Tübingen: Mohr-Siebeck, 1962), viii and 242 pp. [See also § 7-373r.]

H. CONZELMANN, *Die Apostelgeschichte*, Handbuch zum Neuen Testament 7 (Tübingen: Mohr-Siebeck, 1963), v and 158 pp., map. [See also § 9-749r.]

380r. E. RASCO, "Hans Conzelmann y la 'Historia Salutis.' A propósito de 'Die Mitte der Zeit' y 'Die Apostelgeschichte,'" *Gregorianum* 46 (2, '65) 286-319.

The outline of the salvation-history as found in C's *Die Mitte der Zeit* is not exclusively that of Luke. It is rather basically traditional and may be found throughout the NT.

The various periods of salvation-history are systematized by C in an exaggerated fashion. Lk 22:28 [cf. § 7-373r] and other passages could hardly describe the age of Jesus as one free of trials and temptations.

Luke's eschatology is *not* eliminated or historicized because of the author's theological reflection on the delay of the parousia. Texts like Lk 17:21 are very difficult. For some scholars (C among them) the kingdom is in the future, for others it is in the present. B. Noack insisted on the double aspect of a present reality and a future salvation. Luke does not have a merely virtual presence of the kingdom. To seek to eliminate the present in order to substitute the future (or vice-versa) is to do violence to the texts. Luke has a theology, even if not systematically unified; and this, not because of a weakness of the construction, but rather because of the polyvalence of the primitive tradition and the great richness and multiple aspects in concepts such as the kingdom. Some of the most probably authentic texts cannot be fitted into C's rigid and aprioristic framework. Luke's Christ has been pitifully mutilated in C's presentation. In a con-

text of "clear subordinationism," Christ becomes nothing more than the *archēgos*, the guarantee of a future resurrection.

In general, C did not give sufficient weight to the OT tradition which is the basis of Luke's thinking. Furthermore, there is a disproportionate value given to literary criticism with depreciation of the historical elements. Finally, one might ask how is salvation-history applied to us: what is "salvation"?—J.-C. V.

John

F.-M. BRAUN, *Jean le théologien. Les grandes traditions d'Israël et l'accord des écritures selon le quatrième évangile*, Études bibliques (Paris: Gabalda, 1964), xxii and 345 pp. [See also § 9-744r.]

381r. M.-É. BOISMARD, *RevBib* 72 (1, '65) 108-116.

The author deserves praise for establishing the Palestinian and OT background as the principal inspiration of the Gospel. On two other points, however, the reviewer would dissent. Braun in agreement with C. H. Dodd thinks that the Lamb of God (Jn 1:29, 36) should be interpreted from the background of the Book of Enoch. But a careful examination of the arguments advanced for this view shows that there is nothing in Enoch to support it. (2) Braun holds that the Johannine eschatology has two perspectives: one the passage from death to life here and now, the other a resurrection on the last day. This reference to a future resurrection, however, may be the work of a later editor [cf. § 6-805]. In particular Jn 5:26-30 has non-Johannine traits and does not seem to come from the same hand as Jn 5:19-25. Therefore, it appears that the most primitive strata of the Gospel did not contain the theme of a resurrection and judgment on the last day.—J. J. C.

C. H. DODD, *Historical Tradition in the Fourth Gospel* (New York—London: Cambridge University Press, 1963), xii and 453 pp. [See also §§ 9-745r—748r.]

382r. G. STRECKER, *Gnomon* 36 (8, '64) 773-778.

Because D leaves the question of authorship undecided, the entire study has an uncertain foundation, and neither the conservative position nor the results of form-criticism are applied firmly. The arguments for a pre-Johannine tradition which would originate before A.D. 70 are not convincing. It is claimed, e.g., that the mention of the attempt to make Jesus king (Jn 6:15) points to an early tradition since the parallel Mk 6:31-44 does not have this statement. However, D fails to notice that Jn 6:15 is a redactional transition and therefore the work of the Evangelist. In accord with D's theory of realized eschatology, he maintains that the Fourth Gospel preserves an early tradition which did not distinguish clearly between the Resurrection and the parousia. Against this position it may be argued that John seems to share the Synoptics' apocalyptic outlook; furthermore, the close connection between Resurrection and parousia

is so much a part of Johannine theology that there is no need to postulate a pre-Johannine source. In general, D is reserved in his deductions; he is correct in concluding that the pre-Johannine tradition was essentially oral and not written.—J. J. C.

EPISTLES—APOCALYPSE

A. J. BANDSTRA, *The Law and the Elements of the World. An Exegetical Study in Aspects of Paul's Teaching* (Kampen: J. H. Kok, 1964), x and 209 pp.

383r. V. P. FURNISH, *JournBibLit* 84 (2, '65) 192-193.

Stoicheion, according to B, formally signifies what is basic and fundamental, and the reference in Gal 4:3 and Col 2:8, 20 is to the Law and the flesh. Though B is in general thorough and critical in using his sources, he does not appear to have established his thesis. First, B argues that Paul lays special emphasis upon *kosmos* in the use of *stoicheia tou kosmou* (Gal 4:3). If so, why is *kosmos* dropped altogether in 4:9? It is more probable that *stoicheia* in 4:9 should be interpreted in the light of 4:8 which warns against slavery to *tois physei mē ousin theois*. Secondly, B does not pay enough attention to the complexity of the Colossian heresy, ignoring the reference to angel worship in Col 2:18 which shows the heresy included some teaching about spiritual beings with soteriological significance. Thirdly, B does not adequately present or criticize the evidence for taking *stoicheia tou kosmou* as a reference to elemental spirits of the universe. Finally, some interpretations, e.g., Gal 3:19; Col 2:14-15, are not convincing. "There is not a great deal that is original in this book, although often positions held by others have been significantly corrected, modified, or extended. B.'s exegesis, while sometimes suggestive, is frequently tortuous, and not always convincing."—J. J. C.

I. HERMANN, *Kyrios und Pneuma. Studien zur Christologie der paulinischen Hauptbriefe*, Studien zum Alten und Neuen Testament II (Munich: Kösel-Verlag, 1961), 155 pp. [See also §§ 9-404r—405r.]

384r. M.-A. CHEVALLIER, *RevHistPhilRel* 44 (3, '64) 260-261.

With many modern commentators H holds for a dynamic identification of the Spirit and the Lord. The volume is clearly written, its exegesis carefully done, its bibliography extensive. Special interest attaches to the study because it is written by a Catholic who finds in Paul no trace of a Trinitarian doctrine, no notion of the Spirit's personality. In this respect H exemplifies the efforts of recent Catholic scholars who seek a new solution for the relation between Scripture and tradition.

Unfortunately the thesis itself is questionable. From the standpoint of method, H unwisely bases the entire proof on the exegesis of 2 Cor 3:17, an extremely difficult verse. Also, the weakness of the argumentation appears when H on more than one occasion inverts the text and affirms that the Spirit is the Lord.

In this way the Spirit's reality is absorbed in that of the *Kyrios*. Such an interpretation does not do justice to the Pauline texts which clearly distinguish between the *pneuma* and the *Kyrios*.—J. J. C.

E. JÜNGEL, *Paulus und Jesus. Eine Untersuchung zur Präzisierung der Frage nach dem Ursprung der Christologie*, Hermeneutische Untersuchungen zur Theologie 2 (Tübingen: Mohr-Siebeck, 1962), ix and 319 pp. [See also § 9-1153r.]

385r. E. KÄSEMANN, *TheolLitZeit* 90 (3, '65) 184-187.

The book provides good summaries of research on Paul's doctrine of justification, the historical Jesus, the Son of Man, eschatology and especially the interpretation of the parables. However, some of J's basic assumptions are questionable. In line with E. Fuchs, J compares Paul's teaching on justification with Jesus' parables because both are concerned with events of an eschatological *Sprachgeschichte* in which God Himself comes to speech. But the phrase "eschatological *Sprachgeschichte*" does not explain the relation between Jesus and Paul. Also, J is wrong in maintaining that the Law according to Paul has a positive aspect which is still valid. Further, J thinks that for Paul the *eschaton* is an eschatological event to which he looks back. But this theory neglects the fact that the Apostle is still waiting for the final triumph of Christ, the resurrection of the dead and the conversion of Israel. On not a few points the reviewer agrees with the author, but the line of demarcation is the question whether the Incarnation is the horizon of the *eschaton* or eschatology the horizon of the Incarnation.—J. J. C.

A. Q. MORTON AND J. MCLEMAN, *Christianity in the Computer Age* (New York—Evanston, Ill.: Harper & Row, 1965), 96 pp.

386r. J. W. ELLISON, *JournBibLit* 84 (2, '65) 190-191.

The writers claim that by using computers they have proved there were at least six authors who composed the Pauline corpus. Every doctrine based on non-authentic passages is then subjected to revision and, by implication, abandonment. The authors of the volume then "proceed to attack almost everything in sight, with oversimplified generalizations and careless use of either/or extremes." The book contains "little that has not been said many times and much better. Its only significance is the single chapter and tables on the study of the Pauline corpus. Having used computers for biblical studies over the last fifteen years, this reviewer refuses to be intimidated by their method, and he seriously questions its validity." Morton is responsible for the computer work, but until he "publishes more evidence, his conclusions need not be given serious consideration, especially when he uses such slight evidence as he does publish as the basis for attacks on so many unrelated subjects."—J. J. C.

D. E. H. WHITELEY, *The Theology of St. Paul* (Philadelphia: Fortress Press, 1964), xvi and 295 pp. [See also § 9-1154r.]

387r. B. McGRATH, *CathBibQuart* 27 (2, '65) 186-187.

The author has succeeded admirably in his purpose of trying to discover what Paul intended to convey to his fellow-Christians when he composed his letters. Throughout the volume there is a close consideration of the Apostle's language, but W refuses to accept uncritically any official position which in his opinion can be sustained only at the cost of an undue restriction of the magnificently free spirit of Paul. The reviewer found this aspect of the work "consistently stimulating, often convincing, always challenging." Another excellent feature is the very complete and discriminating acquaintance with recent Pauline literature. It is a pleasure to note his unusually wide and generally sympathetic awareness of work done by Catholic scholars like Allo, Cerfaux, Bonsirven, Spicq and Stanley. One suggestion: an index of Greek words would be very helpful.—J. J. C.

1 Corinthians

J. C. HURD, JR., *The Origin of 1 Corinthians* (New York: Seabury Press; London: S. P. C. K., 1965), xvi and 355 pp.

388r. M. WARD, "A New Look at Corinth," *ExpTimes* 76 (11, '65) 353.

The book bears the signs of being a highly successful doctoral thesis whose thoroughness of treatment is reminiscent of 19th-century Germany. The main burden of the careful, involved, but never dull, argument is the possibility of gaining new understanding of the Christians at Corinth and of insights into the mind of the Apostle in this early period of his life. No doubt H is correct in maintaining that the conventional reconstruction of the background for the Corinthian Epistles is based upon an uncritical use of Acts. Moreover, a good case is made out for a revised outline of the previous letter and of the Corinthian reply. On the other hand, he goes beyond the evidence in contrasting Paul's answers to the questions submitted by the Corinthians with his treatment of the oral information supplied and the emotions aroused thereby. Lastly, more by implication than by statement, the impression is given that the bliss of the earlier years was somehow clouded by later theological considerations and needs.—J. J. C.

Catholic Epistles

F. MUSSNER, *Der Jakobusbrief*, Herders theologischer Kommentar zum Neuen Testament, Band XIII/1 (Freiburg—New York: Herder & Herder, 1964), xxix and 238 pp.

389r. B. SCHWANK, "Gedanken zum neuen Jakobus-Kommentar von Franz Mussner," *ErbeAuf* 41 (2, '65) 136-140.

The author has utilized the latest literature, e.g., P⁷⁴ and K. Beyer, *Semitische Syntax im Neuen Testament* (1962), and has presented an accurate picture of

the state of present research on the Epistle of James. The Epistle is shown to be entirely eschatologically orientated—an aspect hitherto not sufficiently considered—without any concern over a problem of a delay of the parousia. Christ's role in salvation-history according to James could have been more clearly presented. On the famous question of the relation between James and Paul, M thinks that the Letter replies to a misunderstanding of Paul's teaching. However, James could be meeting the difficulties which would naturally arise in the Diaspora. The date of the Letter is given as A.D. 60, but the arguments advanced for this view could equally prove that the Epistle was the earliest writing of the NT.—J. J. C.

B. REICKE, *The Epistles of James, Peter, and Jude*, Anchor Bible, Vol. 37 (New York: Doubleday, 1964), xxxviii and 221 pp. [See also § 9-754r.]

390r. V. P. FURNISH, *Perkins School of Theology Journal* 18 (2, '65) 47-48.

The translation which is carefully done is freer than the RSV and not as free as the NEB. On introductory matters such as authorship, date and literary form, R consistently represents a position as close to the traditional one as his espousal of a historicocritical methodology will allow; and "he too often does this by suppressing data which do not support the traditional answers." The verse-by-verse commentary is more useful than the introductory material but takes little account of alternative positions and interpretations of disputed points. The "Textual Notes" are misnamed, since they do not deal with establishing the autograph but rather with lexical and grammatical matters intelligible to readers who can work with the Greek text. Though the series is described as "ecumenical," this volume is not a dialogue but rather a monologue which avoids direct confrontation on disputed interpretations.—J. J. C.

391r. E. H. MALY, *CathBibQuart* 27 (2, '65) 173-175.

The presentation of the historical and social background of the Epistles is a great contribution to the subject, the best the reviewer has seen. Sometimes, however, R goes to excess on this point. The "tongue" in the famous diatribe (Jas 3:1-12) is interpreted as a demagogic preacher, and the "body" is taken in the Pauline sense to signify the Church. Contrary to R the reviewer favors an early date for James. For Jude and the two Epistles of Peter R's presentation is more convincing. In general the translation does not show great literary qualities but is workmanlike.—J. J. C.

392r. P. S. MINEAR, *JournBibLit* 84 (2, '65) 181-184.

In certain places the translation is defective, e.g., "I must soon lay away my tabernacle" (2 Pt 1:14); 1 Pt 4:15; 2:9; etc., and the textual notes are inadequate. The objective of the volume is "to place the epistles 'in a setting that is historically realistic'." The dominant focus of R's work is upon the explicit

prescriptions for social behavior rather than upon the exploration of implicit theology, the analysis of the inner struggles of faith, or the weighing of hermeneutical principles. Some of the interpretations are far from convincing, e.g., that Jas 2:1-13 reflects the eagerness of a congregation to seek "mighty protectors" among the senatorial magnates, or that 1 Pt 2:18 f. is concerned "with 'the right of Christian workers to participate in strikes and sabotage against ruthless employers'." Finally, it would seem that "in terms of 'historical realism,' this commentary will be welcomed most heartily by those segments of American Protestantism which are least ecumenical, and which hail as orthodox a fusion of political conservatism, individualistic piety, and a Protestant theological scholasticism."—J. J. C.

Apocalypse

A. FARRER, *The Revelation of St. John the Divine. Commentary on the English Text* (New York—London: Oxford University Press, 1964), viii and 233 pp. [See also § 9-756r.]

393r. E. F. SIEGMAN, *CathBibQuart* 27 (2, '65) 160-162.

The work is simpler and more unified than F's earlier *A Rebirth of Images* (1949) and affords many new insights, even if the reader remains unconvinced of its thesis. In general the understanding of the Apocalypse here presented is sound: F sees it as a re-reading of the OT in the light of the full revelation brought by Christ. According to F, the book is not the report of visions actually experienced but a fresh and continuous scriptural meditation conceived in the very words in which it was written down. The explanation here given of John's experience is one of the most informative and stimulating parts of the commentary. On the question whether there is a progression or recapitulation in the septenaries, F admits only a limited recapitulation. Particularly enlightening is F's comparison of the Apocalypse with other Johannine writings. He suggests that the Fourth Gospel is "according to John," because it embodies the witness of John the Apostle and follows the inspiration of John the Seer in interpreting the tradition it digests.—J. J. C.

A. FEUILLET, *L'Apocalypse. État de la question*, *Studia Neotestamentica*, Subsidia III (Paris—Bruges: Desclée de Brouwer, 1963), 122 pp. [See also §§ 8-1210r—1211r.]

394r. G. STRECKER, *Gnomon* 36 (7, '64) 664-668.

The book, written from a conservative and traditional viewpoint, contains not a few valuable insights into the problems of the Apocalypse. The claim that the Apocalypse has similarities with the Gospel is deceptive, since the similarities are few, are explained by the OT background, and the differences are great. In discussing the authorship of the book the extant parallels from Jewish apocalyp-

tic literature are hardly treated. A reader who expects to find here an account of the present state of scholarship on the Apocalypse will be disappointed.—J. J. C.

BIBLICAL THEOLOGY

G. HASENHÜTTL, *Der Glaubensvollzug. Eine Begegnung mit Rudolf Bultmann aus katholischem Glaubensverständnis*, Koinonia: Beiträge zur ökumenischen Spiritualität und Theologie, Band 1 (Essen: Ludgerus-Verlag Hubert Wingen, 1963), 399 pp.

395r. L. MALEVEZ, *NouvRevThéol* 87 (2, '65) 211-212.

The volume, highly praised by Bultmann as a faithful summary of his teaching on faith, manifests wide and penetrating reading, but perhaps H too readily reconciles Catholic doctrine with the form-critic's positions. The Christology of Chalcedon, to which Bultmann objects, does not seem properly presented. Also, some notable omissions are evident. There should have been a discussion of the role played by the apparitions in the genesis of faith, since Acts portrays the apostles as witnesses of the risen Christ, and their testimony is important for the foundation of the Church. Finally, when treating the Christian's attitude to the world, an exposition should have been given of the Catholic concept of asceticism.—J. J. C.

R. LATOURELLE, *Théologie de la Révélation*, Studia 15 (Bruges: Desclée de Brouwer, 1963), 509 pp. [See also § 8-1213r.]

396r. I. PUTHIADAM, "Revelation: the Self-Manifestation of God," *ClerMon* 29 (3, '65) 94-103.

A detailed analysis of L's work forms the basis for the conclusion that the book merits high praise. Suggested improvements would be: a more condensed style of writing; a chapter explicitly treating mysteries; a discussion of the question whether revelation occurs outside the Judaeo-Christian fold, "a burning problem in countries like India."—J. J. C.

A. RICHARDSON, *An Introduction to the Theology of the New Testament* (London: SCM Press; New York: Harper and Brothers, 1958), 423 pp. [See also § 6-1038r.]

397r. L. E. KECK, "Problems of New Testament Theology. A Critique of Alan Richardson's *An Introduction to New Testament Theology*," *NovTest* 7 (3, '64) 217-241.

In his Preface, R indicates that he thinks the theology of the Church guides the interpretation of history, and he thus raises the question whether his work is any more than a confessional handbook. The volume intends to show the activity of the Church in the formation of the NT while forgetting that the

Church was less catholic than the resultant NT. He also begs the question of hermeneutics. Finally, the structure of the book is unclear. His purpose seems to be to attempt to make out of the NT some sense congruent with orthodox (Anglican) theology, and he does not seek beyond that.

Three remarks can be made about the body of the book. (1) He is very critical of Barth and Bultmann though largely ignoring most of Bultmann's work and misunderstanding what he does not ignore. In addition, R fails to allow for the early Church's emphasis upon religious experience. Unfortunately, he is also anti-Jewish often without cause. (2) More important, R fails to account for the development of the theology of the Church, especially the relation of the NT to its cultural environment and the internal development of the Church's thought. He fails because he operates with inadequate and misleading conceptions of *Religionsgeschichte* and *Dogmengeschichte*. (3) Finally, R refuses to acknowledge any problem in modern man's acceptance of NT ideas. Intended as a viable alternative to Bultmann, R's book fails.—D. C. Z.

R. SCHNACKENBURG, *Die Kirche im Neuen Testament. Ihre Wirklichkeit und theologische Deutung, ihr Wesen und Geheimnis*, Quaestiones Disputatae 14 (New York—Freiburg: Herder, 1961), 172 pp. [See also § 7-985r.]

398r. E. TROCMÉ, *RevHistPhilRel* 44 (3, '64) 258-259.

The book is carefully edited, its scholarship is of a high order, and the conclusions are clear and nuanced as one would expect from this distinguished exegete. Some weaknesses are, however, apparent. The first part of the volume contains a historical sketch of the first-century Church which has been added as an afterthought to a study on the nature and the mystery of the Church according to the NT. The result is something of a hybrid production which is partly exegetical, partly dogmatic. Also, there is an evident tension between S's presentation of the state of the question in Part One and Part Two and the presentation of a thesis which in its broad outlines follows traditional Catholic doctrines in Parts Three and Four. Further, because of the pressure of ecumenical and conciliar interests, documents of the second Christian generation have been given undue attention to the detriment of the documents of the earlier generation. In general, a conservative outlook is combined with some bold conclusions and with an acceptance of the results of critical scholarship. Constant references to Qumran help to situate the NT ecclesiology in its historical setting.—J. J. C.

THE WORLD OF THE NEW TESTAMENT

B. GERHARDSSON, *Memory and Manuscript. Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, trans. E. J. Sharpe, Acta Seminarii Neotestamentici Upsaliensis XXII (Lund: C. W. K. Gleerup; Copenhagen: Ejnar Munksgaard, 1961), 379 pp. [See also §§ 9-423r—424r.]

399r. J. BLIGH, "Oral Tradition," *HeythJourn* 6 (2, '65) 189-190.

The author's contention that the apostles borrowed the teaching techniques of the Jewish rabbis and instituted Christian tannaim ("repeaters"), who had charge of a fixed oral tradition, remains unproven and unlikely. There is evidence that the earliest Evangelists made extensive use of chiasmus. Can G show that the rabbis did too?—J. F. Bl. (Author).

H.-J. SCHOEPS, *Das Judenchristentum. Untersuchungen über Gruppenbildungen und Parteikämpfe in der frühen Christenheit*, Dalp-Taschenbücher 376 (Bern—Munich: Francke Verlag, 1964), 118 pp.

400r. M. SMITH, *JournBibLit* 84 (2, '65) 176-178.

The paperback summarizes and restates with minor modifications S's views which he developed chiefly in his *Theologie und Geschichte des Judenchristentums* (1949) and *Aus frühchristlicher Zeit* (1950). The Judaeo-Christians or Ebionites according to him were the direct successors of Jesus' original disciples, and their doctrine was a conservative and legitimate development of the primitive tradition, a development only later declared heretical by the majority. The author knows thoroughly the Pseudo-Clementine Homilies, the heresiologists and the remains of Symmachus, and the reconstruction of the Ebionite doctrine from these sources is outstanding. But the employment of the NT evidences some amazing errors, e.g., the statement that the canonical tradition knew only a three-year ministry of Jesus; that opposition to the Temple occurs only in Acts 7, neglecting Jn 2:19; 4:21; Mk 14:58; 15:29. Also, the use of rabbinic material is sometimes extremely dubious, and the weakest element in the study is the location of the Ebionites in relation to the other religious parties of their time.—J. J. C.

A. C. SUNDBERG, JR., *The Old Testament of the Early Church*, Harvard Theological Studies XX (Cambridge, Mass.: Harvard University Press, 1964; London: Oxford University Press), x and 190 pp.

401r. ANON., "Selective Canon," *TimesLitSupp* 64 (Jan. 21, '65) 50.

The reworking of this doctoral thesis is of high value, but the reviewer is not persuaded of the soundness of some of its major conclusions. The circulation of a book, S seems to indicate, is equated with canonicity. Qumran, however, had many apocryphal and pseudepigraphical books, but there is no evidence that they were regarded as Scripture in the same sense as the books of the OT. Furthermore, Nestle's marginal references to extra-canonical books (e.g., Mt 4:4) are used quite uncritically as proof that these books were carried over from Judaism as Scripture. But we must be sure that the text has more than an allusion to these books. Even a direct quotation may not be decisive. Joshua has "a declared quotation from the lost Book of Jashar, but no one has yet

suggested that this was regarded as Canonical Scripture when the passage of Joshua was penned." It is certain that extra-canonical books were used by Jews and then by Christians, and the latter derived them from the former, but it is not proved that they were accepted as canonical by Jews or Christians in the first century of our era. Finally, the Christian OT canon was not fully settled in the third century and differed from that of the Jews so that the influence of the Jewish canon upon the Christian still remains somewhat obscure.—J. J. C.

H. VON CAMPENHAUSEN, *The Virgin Birth in the Theology of the Ancient Church*, trans. F. Clarke, *Studies in Historical Theology* 2 (Naperville, Ill.: Allenson, 1964), 92 pp.

402r. J. BLIGH, "The Virgin Birth," *HeythJourn* 6 (2, '65) 190-197.

The author fails to do justice to the evidence of the Gospels. All four Evangelists know and accept the doctrine. Gal 4:4, "God sent forth his Son, made of a woman," must be read in the light of 4:21-31 which probably implies that Isaac was not born as a result of intercourse between Abraham and Sarah but "according to the spirit," while Sarah remained "desolate." The doctrine of the virgin birth is also known to the *Epistle of Barnabas*, Ignatius of Antioch and Justin.—J. F. Bl. (Author).

Judaism

D. S. RUSSELL, *The Method and Message of Jewish Apocalyptic 200 BC-AD 100*, *The Old Testament Library* (Philadelphia: Westminster Press, 1964), 464 pp. [See also § 9-1166r.]

403r. M. SMITH, *TheolToday* 22 (1, '65) 132-134.

The work is largely a restatement of the positions of the English school of writers, e.g., Charles, T. W. Manson, but R also manifests good independent and critical judgment. He deserves special praise for rejecting some familiar theories: Charles' too sharp antithesis between prophetic and apocalyptic works; Herford's attempt to dissociate completely apocalyptic from rabbinic Judaism; Moore's claim that Pharisaic Judaism was "normative" before A.D. 70; "the bogus distinction between Galilean and Judean Judaism." Furthermore, there are outstanding surveys in the account of the relation between prophecy and apocalyptic and in the presentation of the various theories about the Son of Man.

On the debit side must be placed the opinion that prediction is essential to prophecy, the attempt to justify the practice of pseudepigraphy, a recurring apologetic tendency. This tendency leads R to describe apocalyptic as an attempt to rationalize and systematize the predictive side of prophecy, a statement "doubly absurd by reason of the conspicuous lack, in the apocalyptic books, of both system and rationality."—J. J. C.

G. A. WILLIAMSON, *The World of Josephus* (Boston—Toronto: Little, Brown & Co., 1965), 318 pp.

404r. E. PAWEL, "The Traitor As Witness," *Judaism* 14 (3, '65) 367-373.

The major defect of the volume results from a Christian bias in the most narrowly parochial sense, an anachronistic view of the first century exclusively in terms of the Church triumphant and of Josephus as a witness, "albeit an often cagey and reluctant one." The book does convey a certain amount of factual information and quite adequately summarizes the contents of Josephus' writings. But W lacks the empathy and imagination indispensable to a grasp of Josephus' personality and meaning. Ultimately W fails to convey not only the meaning of Josephus but the movement of history; he manifestly fails to understand the dynamic significance of the facts he so assiduously collects and exhibits. In the eyes of most Jews, Josephus has always been a traitor, though some would defend his reputation. Neither attitude does justice to the "profound if ambiguous significance of this quintessentially Jewish figure."—J. J. C.

BULLETINS AND BIBLIOGRAPHIES

405. J. M. T. BARTON, "Notes on Recent Work. Holy Scripture," *ClerRev* 50 (7, '65) 527-533.

The survey includes a discussion of four books that have relevance for the NT: J. Bonsirven, *Theology of the New Testament* (1963); W. D. Davies, *The Setting of the Sermon on the Mount* (1964); A. R. Ennis, *The Land of our Lord: A Modern Pilgrim's Handbook* (1964); and S. Perowne, *The Pilgrim's Companion in Jerusalem and Bethlehem* (1964).

406. J. DELORME, "Bulletin d'Écriture Sainte," *AmiCler* 75 (Jan. 28, '65) 49-58.

Ten books are included in the survey which is arranged according to the following headings: biblical prayer and Egyptian prayer; collected studies; theology of the NT; theology of salvation and of redemption.

407. J. C. DIDIER, "Bulletin de Théologie sacramentaire. L'Eucharistie," *AmiCler* 75 (Apr. 8, '65) 209-218.

The survey includes a discussion of four books that have relevance for the the Eucharist, and seven books which are concerned with various spiritual, liturgical and pastoral aspects of the sacrament.

408. W. HARRINGTON, "Sacred Scripture," *DocLife* 15 (7, '65) 411-415.

Brief descriptions of several English titles.

409. I. HUNT, "Recent Biblical Study, 1963-1965," *AmBenRev* 16 (1, '65) 120-170.

The NT part of the survey describes and appraises some 100 books, articles and reviews.

410. E. KRENTZ, "Intertestamental and New Testament Studies," *ConcTheol Mon* 36 (7, '65) 430-432.

Brief descriptive evaluations are given for a large number of books.

411. R. NORTH, "Scripture Trends in 1964," *AmEcclRev* 152 (6, '65) 361-397.

The survey, which has 156 footnotes and over 200 titles, discusses the following topics that are of interest for NT scholarship: N. Lohfink's theory of inspiration, the Biblical Commission's Instruction on the Historical Truth of the Gospels, the Gospel Prologues, the teaching of Jesus, John and Paul, the Dead Sea Scrolls and the Nag Hammadi MSS.

412. R. PLOTINO ET AL., "Rivista delle riviste," *RivistBib* 12 (5, '64) 451-542.

Abstracts of articles which appeared in 18 journals during the years 1962-1964 are arranged under four general headings: introduction; OT books; NT books; biblical theology.

BIOGRAPHICAL NOTES

ALTHAUS—D. Paul Althaus, a member of the Evangelical Lutheran Church, was born in Obershagen on Feb. 4, 1888. He studied at the Universities of Tübingen (1906-07) and Göttingen (1907-11) and received his Lic. theol. in 1913. From 1914 to 1919 he was a privatdozent on the theological faculty at Göttingen. He then became ordinary professor of systematic theology at Rostock University (1920-25) and since 1925 has been ordinary professor of systematic and NT theology at Erlangen University. He has been one of the editors of the *Zeitschrift für systematische Theologie* (1923-65) and, since 1932, editor of *Das Neue Testament Deutsch*, as well as editor of "Beiträge zur Förderung christlicher Theologie." He has published *Die letzten Dinge* (1922; 9th ed., 1964), *Der Römerbrief* (1932; 10th ed., 1965), *Die christliche Wahrheit* (1948), *Die Theologie Martin Luthers* (1962) and *Die Ethik Martin Luthers* (1965) as well as a number of smaller monographs.

BROWN—Rev. Raymond Edward Brown, a priest of the Society of St. Sulpice, was born in New York City on May 27, 1928. He studied at the Catholic University of America (M.A., 1949), the Gregorian University, Rome (1949-50), St. Mary's Seminary and Pontifical University, Baltimore, Md. (1950-55; S.T.D., 1955). From 1954 to 1958 he studied Semitic languages at Johns Hopkins University (Ph.D., 1958). In 1958-59 he was a fellow of the American Schools of Oriental Research (Jerusalem) and since 1959 has been professor of Sacred Scripture at St. Mary's Seminary, Baltimore. He was vice-president of the Catholic Biblical Association in 1962-63 and was the first Roman Catholic to address the World Faith and Order Conference of the World Council of Churches (Montreal, 1963). Besides several smaller commentaries in popular pamphlet series (on Deuteronomy, Daniel, John and the Parables), he has published *The Sensus Plenior of Sacred Scripture* (1955) and *New Testament Essays* (1965). His volumes on John and the Johannine Epistles in the "Anchor Bible" are expected early in 1966. He is also one of the three editors of the "Jerome Bible Commentary" due to appear in 1967.

DINKLER—Prof. Dr. Erich Dinkler is a member of the Evangelical Church of Germany and professor of NT theology and early Christian archaeology at the University of Heidelberg. Born at Remscheid (Rhineland) on May 6, 1909, he studied at the Universities of Marburg, Berlin and Heidelberg from 1928 to 1932, when he received his Dr. theol. from the latter institution. In 1949 he received an honorary D. theol. from Marburg, and holds an M.A. from Yale University, U.S.A. After a lectorship at Marburg (1932-39) and imprisonment in Russia (1944-48), he was appointed full professor at Mainz in 1949. From 1950 to 1956 at Yale Divinity School he held a chair for NT and early Christian art. Thereafter he taught at Bonn University until assuming his present position at Heidelberg (1963-). Since 1948 he has been,

with R. Bultmann, a co-editor of *TheolRund*; in addition, he is one of the co-editors of *RGK* and of *ZeitTheolKirche*. His publications include *Die Anthropologie Augustins* (1934), *Die ersten Petrusdarstellungen* (1939), *Bibelautorität und Bibelkritik* (1950) and *Das Apsismosaik von S. Apollinare in Classe* (1964). He also edited the 1964 Bultmann *Festschrift: Zeit und Geschichte*.

GLASSON—Rev. Thomas Francis Glasson, an ordained minister of the Methodist Church, was born in Derby, England, Oct. 8, 1906. He studied at Richmond College, University of London, from 1930 to 1933 and received his several degrees from the same University: B.D. in 1933, 1st Class Theology Honours (in Greek Testament and Apocrypha) in 1936, M.A. in 1940 and D.D. in 1944. From 1933 to 1960 he was engaged primarily in ministerial work in various Methodist Churches and missions in England. Since 1960 he has been lecturer in NT language and literature and biblical theology at New College, University of London. His published books include: *The Second Advent: The Origin of the New Testament Doctrine* (1945; 3rd ed., 1963), *His Appearing and His Kingdom* (1953), *Greek Influence in Jewish Eschatology* (1961), *Moses in the Fourth Gospel* (1963) and *The Revelation of John* in the Cambridge Bible Commentary (1965).

MARXSEN—Prof. D. Willi Marxsen was born on Sept. 1, 1919, in Kiel. Due to the exigencies of the Second World War, he began his theological studies only in 1945 at Kiel University, where he acquired a Dr. theol. in 1948. From 1949 to 1953 he was a pastor at the Lutheran Church in Lübeck and later a tutor in theology at the Preetz seminary. In 1954 he qualified for academic teaching (thesis: *Der Evangelist Markus*) and in 1956 commenced teaching at the theological seminary in Bethel. Since 1961 he has held the chair of NT exegesis and theology at Münster. In addition to *Der Evangelist Markus* (1956; 2nd ed., 1959), he has published *Exegese und Verkündigung* (1957), *Der "Frühkatholizismus" im Neuen Testament* (1958; 2nd ed., 1963), *Anfangsprobleme der Christologie* (1960; 2nd ed., 1963), *Das Abendmahl als christologisches Problem* (1963), *Einleitung in das Neue Testament* (1963; 3rd ed., 1964), *Die Auferstehung Jesu als historisches und als theologisches Problem* (1964; 2nd ed., 1965) and *Der Streit um die Bibel* (1965).

PERCY—Lektor Dr. Ernst Percy, a member of the Church of Sweden, was born, March 8, 1901, in Hälsingborg, Sweden. From 1919 to 1939 he studied at the University of Lund (Licentiate of Divinity, 1938; Th.D., 1939), where he became a lecturer in the NT (1939-55). Since 1955 he has been senior master in religion and philosophy at the secondary school for boys (Nicolaiskolan) in Hälsingborg. Besides contributions to Swedish and German journals, he has published *Untersuchungen über den Ursprung der johanneischen Theologie* (1939), *Der Leib Christi (Sōma Christou) in den paulinischen Homologoumena*

und Antilogomena (1942), *Die Probleme der Kolosser- und Epheserbriefe* (1946; 1964) and *Die Botschaft Jesu* (1953).

REUMANN—Rev. Dr. John Henry Paul Reumann, born in Easton, Penna., April 21, 1927, is an ordained clergyman of the Lutheran Church in America. He has studied at Muhlenberg College (A.B., 1947), Lutheran Theological Seminary, Philadelphia (B.D., 1950; S.T.M., 1951) and the University of Pennsylvania (Ph.D., 1957). He has taught at the Lutheran Theological Seminary since 1950 (fellow, 1950-51; instructor, 1951-54; assistant professor, 1954-59; professor in NT studies, 1959-). In 1959 and 1960 he had a faculty fellowship from the American Association of Theological Seminaries, which he used for post-doctoral studies at Westminster College, Cambridge, England, and he is a Guggenheim fellow at Göttingen University in 1965-66. He is on the editorial board of *JournBibLit* (1961-) and *Dialog* (1962-) as well as being general editor of "Facet Books, Biblical Series" since its inception in 1963. In 1961 he published *Four Centuries of the English Bible* and in 1965 *The Romance of Bible Scripts and Scholars*. Several other works are in progress.

THRALL—Miss Margaret Eleanor Thrall, born Dec. 14, 1928, in Mansfield, England, is a member of the Anglican Church. She took her studies in classics and theology at Cambridge University (Girton College) from 1946 to 1952 (B.A., 1952; M.A., 1954) and again from 1956 to 1959 (Ph.D., 1960). From 1959 to 1962 she was head of the Scripture department at Newark Girls' High School, then an assistant lecturer (1962-63) and later lecturer (1963-) in biblical studies at the University College of North Wales, Bangor. She numbers among her publications *The Ordination of Women to the Priesthood* (1958), *Greek Particles in the New Testament* (1962) and *The First and Second Letters of Paul to the Corinthians* in the Cambridge Bible Commentary (1965).

BOOK NOTICES

INTRODUCTION

Zur Auferbauung des Leibes Christi. Festgabe für Professor D. Peter Brunner zum 65. Geburtstag am 25. April 1965 ed. E. Schlink and A. Peters (Kassel: Stauda-Verlag, 1965, DM 32), 311 pp., photo. Bibliography.

The headings under which 17 papers are here gathered to honor Dr. Brunner are a testimony to the range of his interests: Scripture and creed, Church and theology, Church and office, faith and history, word and sacrament, worship and prayer. Under the first heading are contributions by E. Kinder on the teaching about "Holy Scriptures," H. Fries on the Catholic understanding of Scripture and K. E. Skydsgaard on the Apostles' Creed. There are other papers by N. A. Dahl on Eph 3:8-10 and L. Goppelt on Church office according to the Lutheran Confessions and the NT.

P. BENOIT, O.P., *Aspects of Biblical Inspiration*, trans. J. Murphy-O'Connor, O.P., and S. K. Ashe, O.P., Probe Books (Chicago: Priory Press, 1965, paper \$2.45), 127 pp. Bibliography.

Two of B's key contributions to the on-going research on the extension of the concept of inspiration and on the relation between revelation and inspiration are here presented for English readers. The first, "The Analogies of Inspiration," appeared in *Sacra Pagina*, I (Gembloux: Duculot, 1959) 86-99. The second was published in *RevBib* 70 (3, '63) 321-370 [§ 8-826].

Bible Key Words. Vol. V: from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*, trans. and ed. D. M. Barton, P. R. Ackroyd et al. (New York—Evanston, Ill.: Harper & Row, 1965, \$4.50), xii and 52 pp.; xi and 125 pp. Bibliographies. Indexed.

Bultmann dominates this fifth volume of selected terms from *TWNT*, containing two articles: (1) hope and (2) life and death. He has written most of the article on *elpis* (Greek concept, OT, Hellenistic Judaism and early Christian concept); Rengstorf contributed a chapter on hope in Rabbinic Judaism. Some of the footnotes of the original have been curtailed. Some cross-references to the previously published articles on faith and love are included, as is also B's appendix on *apelpizō* and *proselpizō*. The major part of the (here combined) articles on *zōē* and *thanatos* is also by Bultmann, while G. von Rad is responsible for the treatment of the OT understanding of both and G. Bertram treats *zōē* and *bios* in the LXX. The bibliographical data and the documentation have, in this printing, been slightly supplemented.

M. BURROWS, *Diligently Compared. The Revised Standard Version and the King James Version of the Old Testament* (New York—London: Thomas Nelson, 1964, \$6.50), ix and 278 pp. Indexed.

Prof. Burrows' treatment of the OT compares the RSV and the KJV (and in places the Revised Version of 1881-85 and the 1901 American Standard Version) under three headings: (1) changes in English without change of meaning, (2) differences of interpretation and (3) the Hebrew and Aramaic text.

Chrétiennes des premiers temps, ed. J.-C. Guy, S.J. and F. Refoulé, O.P., *Chrétien de tous les temps* 12 (Paris: Cerf, 1965, paper 7.50 F), 220 pp. Bibliography.

The compilers introduce their selection of texts on early Christian women by

a discussion of woman's dignity and subordination, conjugal spirituality, woman in the Church, and Christian women of yesterday and today. Their texts are grouped under four headings: blood witness (Blandina, Perpetua and Felicity, Crispina), a Christian mother (Monica), "to leave the world" (Marcella, Paula, Melanie the younger) and "a voice in the desert" (Syncretica).

O. CULLMANN, *Heil als Geschichte. Heilsgeschichtliche Existenz im Neuen Testament* (Tübingen: Mohr-Siebeck, 1965, cloth DM 31, paper 26), xii and 328 pp. Indexed.

Cullmann's long-standing disagreement with the Bultmannian school is not the only interest in his newest study. He develops and clarifies many points of his position on salvation-history and seeks to confront the challenge of existential hermeneutics. In the "prolegomena" of this book, he faces the current terminological confusion about eschatology and salvation-history (especially the question of revelation as history), then moves on to study the genesis of the salvation-history point of view in the Bible. Next he investigates some phenomenological characteristics of the problem (especially the "already" and "not yet" polarity). Finally he analyzes the NT books in the light of the foregoing. A supplementary section lays down the implications (and limits) of the *heilsgeschichtlich* approach for the history of dogma, worship, ethics, etc.

P. DACQUINO, *Bibbia e tradizione*, Biblioteca di cultura religiosa 5 (Brescia: Paideia, 1965, paper 500 Lire), 69 pp. Bibliography.

The professor of biblical science at the major seminary of Asti, Italy, delivered an address on Scripture and tradition to Italian biblical professors at Trent on Sept. 17, 1963. It is here published without alterations, after having appeared in *RivistBib* [§ 9-451].

J. DE FRAINE, S.J., *Praying with the Bible. The Biblical Bases of Great Christian Prayers*, trans. J. W. Saul, R.C.S.J. (New York—Rome: Desclee, 1964, \$3.75), viii and 182 pp.

The Lord's Prayer, Mary's Magnificat and the eight Beatitudes are here subjected to a verse-by-verse analysis to provide a primer of biblical prayer for Christians. The French original was noticed in *NTA* 7 (1, '62) p. 128.

The Encyclopedia of the Bible, ed. P. A. Marijnen, trans. D. R. Welsh, A Spectrum Book (Englewood Cliffs, N.J.: Prentice-Hall, 1965, cloth \$5.50, paper \$2.95), vi and 248 pp., 33 maps and charts.

An interconfessional team of Dutch biblicists, headed by Marijnen, compiled this handy encyclopedia. Though small in size, it is replete with maps, drawings, tables, lists, etc., including many entries on theological terms (transformation, Trinity, love, light, etc.). The original title was *Elseviers Encyclopedie van de Bijbel*.

P. FEINE AND J. BEHM, *Einleitung in das Neue Testament*, ed. W. G. Kümmel (14th ed.; Heidelberg: Quelle & Meyer, 1965, DM 29), xvi and 467 pp. Bibliographies. Indexed.

Kümmel's revision of "Feine-Behm" [cf. *NTA* 8 (3, '64 p. 458)] continues to remain popular. This 14th edition has a nine-page appendix of supplementary bibliographical references and clarifications from recent scholarly literature, with marginal notations in the text to each reference.

J. FICHTNER, O.S.C., *Forerunners of Christ. Studies of Old Testament Characters* (Milwaukee: Bruce, 1965, \$3.50), x and 136 pp.

A spiritual director for religious brothers at the Crosier House of Studies, Fort Wayne, Indiana, here presents 14 figures from the OT (Abraham, Ruth, Isaiah, etc.) and John the Baptist, all of whom "incarnate the ascending movement of faith and mark the stages of this gigantic catechumenate of the world which is the Old Testament." The chapters were originally published in *The Catholic Home Messenger*.

J. FINEGAN, *Handbook of Biblical Chronology. Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible* (Princeton, N.J.: Princeton University Press, 1964, \$8.50), xxvi and 338 pp. Bibliographies. Indexed.

The first half of F's reference volume (principles) establishes the basic methodologies of computing time in the ancient world: calendars, regnal years, eras, etc., in the various epochs and countries of the Middle East and Classical lands. Particular attention is paid to Eusebius' *Chronicle*. The second half (problems) covers the OT in some 20 pages and then concentrates on the chronology of Jesus' life with complementary chapters on Peter and Paul. Each paragraph of the book is numbered and there are 150 tables of dates, chronologies, calendars, systems of reckoning, etc.

E. HAENCHEN, *Gott und Mensch. Gesammelte Aufsätze* (Tübingen: Mohr-Siebeck, 1965, cloth DM 38, paper 33.50), 499 pp. Indexed.

Sixteen articles which were written by Münster's emeritus NT professor between 1951 and 1963 and most of which were published in *ZeitTheolKirche* [§§ 4-677; 7-197; 8-998] are here gathered under one cover to honor H on his seventieth birthday. Three of the papers were first published in *NTStud* [§§ 6-62; 8-172] and *TheolLitZeit* [§ 5-751] and two are here printed for the first time: "Gott und Mensch" in which H introduces the collection with supplementary or nuanced remarks on some of the earlier articles, and a concluding paper on A. Ritschl as a systematic theologian. Ten of the papers are on NT topics; in addition to those abstracted in *NTA* there are four others—one on Mt 23 and three on the text-tradition of Acts.

A. T. HANSON, *Jesus Christ in the Old Testament* (London: S. P. C. K., 1965, 30 s.), viii and 211 pp. Bibliography. Indexed.

"The main aim of this book is to examine one element in NT exegesis, and to suggest that this element rather than typology as such is the most important clue to the understanding of the NT exegesis of the OT. That element may be called the real presence of the pre-existent Christ in OT history—or, to be more accurate, the real presence of the pre-existent Jesus." Hanson searches Paul (esp. 1 Cor 10:1-11 and 2 Cor 3:7-18), Hebrews, Stephen's speech in Acts, John and the Catholic Epistles for this presence of Jesus and includes a discussion of prophetic prayer and dialogue in Paul.

R. A. HARRISVILLE, *His Hidden Grace. An Essay on Biblical Criticism* (New York—Nashville, Tenn.: Abingdon Press, 1965, \$2.00), 95 pp.

Based on three lectures delivered at Luther Theological Seminary, St. Paul, Minn., in 1964 to clergymen who "find themselves bewildered by the methods and techniques of the 'new theology'," H's brief essay aims to vindicate modern

higher criticism from some of the suspicions of those engaged regularly in the pastoral ministry and hence unable to keep up with the speedy advances of biblical science. A glossary of terms is included.

Heilige Schrift und Maria, ed. Deutsche Arbeitsgemeinschaft für Mariologie, Mariologische Studien II (Essen: Hans Driewer Verlag, 1963, DM 29.20), 271 pp. Bibliography.

The papers of the seventh congress of the German Mariological Association, held in August, 1962, in Goslar, are concerned with the questions of "the place, role and meaning of the Bible for Mariological proofs from Scripture." None of the papers are concerned with specifically NT topics, most of them treating the historical variations in the use of Scripture by various advocates of Mariology. An appendix by J. A. de Aldama concerns the theological value of the teaching on "virginitas in partu" of the Lateran Council of 649.

W. G. KÜMMEL, *Heilsgeschehen und Geschichte. Gesammelte Aufsätze 1933-1964*, ed. E. Grässer, O. Merk and A. Fritz, Marburger Theologische Studien 3 (Marburg: Elwert Verlag, 1965, DM 48), xi and 512 pp. Bibliography. Indexed.

Thirty articles by the Marburg *Neutestamentler* ranging over as many years of his work and representing the development of his thought and the depth of his research in that period are here gathered from a great variety of sources, some quite hard to come by: *KirchReformSchweiz* (on Jesus and the Rabbis, 1933); *Theologische Blätter* (on the eschatology of the Gospels, 1936; on faith in the NT, 1937; on Jesus and Paul, 1940); *Judaica* (on the oldest Jewish art, 1946; on Jesus and Paul, 1948); *Deutsches Pfarrerberblatt* (on the problem of the historical Jesus, 1961); and from various *Festschriften*: Fridrichsen (on mythical language and saving event in the NT, 1947); Goguel (on Mk 12:1-9, 1950); Kundzins (on the oldest form of the Apostolic Decree, 1953); Cullmann (on 1 Thessalonians, 1962), Bultmann (on "Naherwartung" in Jesus' preaching, 1964). Several other papers were abstracted in *NTA* [cf. §§ 2-149; 3-701; 6-67; 8-1029]. Both the original and a new pagination are given and a similar adjustment is made for the footnotes to facilitate reference to the original publications.

W. KÜNNETH, *Von Gott reden? Eine sprachtheologische Untersuchung zu J. A. T. Robinsons Buch "Gott ist anders"* (Wuppertal: R. Brockhaus Verlag, 1965, paper DM 4.80), 78 pp.

Against Robinson's reservations (in *Honest to God*) about the possibility and the modalities of speaking about God, K insists that it is the "modern glossolalia" of secularism and existentialism that has obfuscated the uncompromising clarity of the "good news" and that has endangered our speaking about God.

R. MARLÉ, *Das theologische Problem der Hermeneutik*, trans. N. Rocholl (Mainz: Matthias-Grünwald-Verlag, 1965, paper DM 8.80), 144 pp. Indexed.

The problems raised for Catholics by recent hermeneutical methods among Protestant scholars are the subject of M's brief book of orientation [cf. *NTA* 8 (3, '64) p. 459]. He surveys the methodologies of Barth, Bultmann, Ebeling and others and then asks what the reaction of Catholics should be to this challenge.

H. G. MAY, *Our English Bible in the Making. The Word of Life in Living Language* (Rev. ed.; Philadelphia: Westminster Press, 1965, \$3.95), 163 pp. Bibliography. Indexed.

Published in 1952 to coincide with the first appearance of the RSV, M's survey of the history of the English Bible has undergone revision and up-dating for the present edition: further data on the Qumran discoveries, sections on the first decade of the RSV and the new Catholic edition of the RSV, appraisals of Phillips, NEB, etc. The author is Finney Professor of Old Testament Language and Literature at the Oberlin College Graduate School of Theology.

E. MODERSOHN, *Die Frauen des Neuen Testaments* (Berlin: Evangelische Verlagsanstalt, 1958, DM 8.80), 395 pp.

Thirty chapters treat all the women of the NT from Mary, Jairus' daughter and the adulteress to Evodia and Syntyche of Philippians. Each chapter consists of devotional reflections on the incidents and/or texts connected with one of the women.

Das Neue Testament, trans. J. Zink (Stuttgart—Berlin: Kreuz-Verlag, 1965, paper DM 9.80), 607 pp.

Since his translation is intended for those who have no professor or exegete at their side to clarify the text, Z has not hesitated to use frequent and sometimes lengthy circumlocutions as well as occasional explanatory remarks in parentheses in order to bring out the meaning of the text.

New English Bible. New Testament. Concordance, compiled by E. Elder (Grand Rapids: Zondervan, 1964, \$4.95), 401 pp.

Rather than undertake a complete concordance, the compiler has here listed "words not in, or not in the same verses as the Authorised Version." This is, then, a supplement to other concordances. Plurals, tenses, participles, etc., are listed together under their common root, e.g., give-s-en-ing, teach-es-ing-ings.

The New Testament of Our Lord and Savior Jesus Christ. Revised Standard Version / Catholic Edition (Collegeville, Minn.: Liturgical Press, 1965, \$3.50), 250 pp.

The much-heralded Catholic edition of the RSV is now in print from Collegeville. In addition to commendatory and introductory letters by Cardinals Cushing and Meyer, it contains one appendix of 12 pages of explanatory notes and a second appendix listing the changes made for Roman Catholic readers: brethren for brothers; virgin(s) for girl or betrothed in 1 Cor 7; monetary values given in terms of a day's (or year's) wages; adoption of a few alternate readings (Mt. 19:9; 21:44; Mk 16:9-20; Lk 22:19-20; 24:5, 12, 36, 40, 52; Jn 7:52—8:11; Rom 9:5; 1 Cor 3:9; and several others in the Pauline corpus).

B. NOACK, *Det nye Testamente og de første kristne årtier* (2nd ed.; Copenhagen: Gads Forlag, 1964, cloth 40 Dan. kr., paper 34.25), 255 pp., 3 maps. Indexed.

The NT and the first Christian decades are the title of N's handbook for beginning NT students. He treats in succession: the title "New Testament," content and canon, text criticism, Greek and Semitic backgrounds (Palestinian and Diaspora Judaism, mystery religions, etc.), literary forms, each of the individual books and finally historical information about Jesus and the early Church.

R. PRENTER, *The Word and the Spirit. Essays on Inspiration of the Scriptures*, trans. H. E. Kaasa (Minneapolis: Augsburg Publishing House, 1965, \$4.00), 163 pp.

Nine papers by a professor of theology at Aarhus University, Denmark, propose to "introduce classical Protestant theology to a modern public." Inspiration, preaching, demythologizing the Gospel and the authority of the Bible in political and social questions are the chapters of direct concern to the NT scholar. Other topics treat the Evangelical doctrines of sanctification and prayer, Luther's understanding of word and sacrament, and some final reflections on theology and education.

K. RAHNER AND J. RATZINGER, *Offenbarung und Überlieferung*, Quaestiones Disputatae 25 (New York—Freiburg: Herder & Herder, 1965, paper \$2.25 or DM 6.80), 69 pp.

The relation between revelation and tradition, germane to the discussions at Vatican II and of ecumenical significance, is the subject of this brief study by Rahner and Ratzinger. The former opens the volume with some speculative considerations (from a lecture delivered in Münster, May, 1964). Ratzinger's contribution, a long, historically-oriented essay (from a lecture given in Paderborn in March, 1963, and in a revised form in Münster in June of the same year), centers on the meaning of the term "tradition," including a detailed analysis of the Tridentine decree and the reasons why it reached its present form.

K. ROMANIUK, *Wegweiser in das Neue Testament. Einführung in die neutestamentliche Wissenschaft*, trans. E. S. Reich, Die Welt der Bibel 17 (Düsseldorf: Patmos-Verlag, 1965, paper DM 5.80), 125 pp. Bibliographies.

Romaniuk's little handbook for beginners in serious NT studies [cf. *NTA* 8 (2, '64) p. 282] has undergone considerable changes of format and material for this German version. The chapters of practical hints for writing exegesis papers and for preparing copy for publication have been replaced by chapters on the difficulties of explaining Paul and John, the nature and tools of form- and redaction-criticism, etc. Bibliographical aids have also been greatly supplemented.

H. RUSCHE, *Femmes de la Bible. Témoins de la foi* (Paris: l'Orante, 1965, paper 9 F), 175 pp. Indexed.

A French translation of R's earlier German study of female witnesses to the faith, *Töchter des Glaubens* (Mainz: Matthias-Grünwald), the book begins with Abraham, their father, and groups the women of the OT under such headings as wives of the prophets, prophetesses, women fighters, etc. Mary holds primacy of place among the NT women treated, who include female messengers of the Resurrection, collaborators of Paul, widows, etc. An English version appeared in 1963 [cf. *NTA* 8 (2, '64) p. 282].

J. O. SANDERS, *Robust in Faith. Men from God's School*, An Overseas Missionary Fellowship Book (Chicago: Moody Press, 1965, \$3.50), 219 pp.

A series of biographical sketches of 18 key Bible figures, mostly from the OT, makes up S's present volume. He stresses that they were "often ordinary men whose lives were rendered extraordinary only by a more than ordinary faith." The NT figures included are: John the Baptist, Peter and Paul. To the latter, the author has devoted two chapters: "The World's Greatest Christian" and "The World's Greatest Missionary."

E. SCHILLEBEECKX, O.P., *Révélation et théologie*, trans. P. Bourgy, O.P., *Approches théologiques 1* (Bruxelles: Éditions du CEP, 1965, paper 240 Bel. fr.; Paris: Office général du livre), 391 pp.

The first of eight projected volumes of S's collected writings, some previously published, others not, this volume includes papers on "Revelation, Scripture, Tradition and the Magisterium," from *Kerk en Theologie* 14 ('63) 85-99; the *kyrios* and the apostolic preaching [§ 3-730]; "Revelation-event and Revelation-word" [= § 5-208]; and "From the Apostolic Faith to the Church's Dogmas," from *Theologisch Woordenboek* (Roermond—Maaseik: Romen & Zonen, 1952-). Subsequent articles are oriented more toward speculative theology, many of them from the *Woordenboek* or *TijdTheol*. The papers have designedly been left unaltered so that the growth in the author's thought can be more readily traced.

R. SCHNACKENBURG, *Von der Wahrheit die freimacht. Gottes in der Bibel geoffenbarte und präsente Wahrheit* (Munich: Anton Pustet, 1964, paper DM 8.50), 219 pp. Bibliography.

The perennial problem of finding a deeper and better understanding of the "truth" of the Bible was the subject of three lectures S gave in Salzburg in 1963. They are here published for a general audience, with an additional chapter which appeared in the same year in *BibZeit* [§ 8-16]. The lectures concern truth as divine revelation, God's truth in human vesture, and man in the presence of God's revealed truth.

D. M. STANLEY, S.J., *The Apostolic Church in the New Testament* (Westminster, Md.: Newman, 1965, \$6.95), xiv and 472 pp. Indexed.

Thirteen of Fr. Stanley's articles, all previously published elsewhere, are here collected to form a composite picture of the apostolic Church from four points of view: (1) preaching, (2) liturgy, (3) the written Gospel and (4) the Church among the Gentiles. Under (1) are included "Kingdom to Church" [*TheolStud* 16 (1, '55) 1-29], plus articles on the primitive preaching (§ 1-136) and biblical inspiration (§ 4-16). The papers under (2) have all been abstracted in *NTA* (§§ 2-142; 3-240; 3-567). Those on the written Gospel concern the *Didache* [*CathBibQuart* 17 (2, '55) 336-348], salvation in the Synoptics (§ 1-186) and a slightly revised printing of "The Gospels as Salvation History" (§ 5-560). Four papers on Paul make up the last section: "Paul's Conversion in Acts" [*CathBibQuart* 15 (3, '53) 315-338], "Paul and the Christian Concept of the Servant of God" [*CathBibQuart* 16 (4, '54) 385-425] and two others (§§ 4-714; 4-780). Each of the four sections is introduced by a page or two of general remarks showing the relationships of the various articles.

Theological Dictionary of the New Testament, ed. G. Kittel, trans. and ed. G. W. Bromiley, Vol. II: *D—Ē* (Grand Rapids; Eerdmans, 1965, \$20.50), viii and 955 pp. Bibliographies.

Just one year after the appearance of the first volume of B's unabridged translation of *TWNT* [cf. *NTA* 8 (3, '64) p. 461] the second is on sale. The features of format and pagination noted for the first volume are retained. This volume covers all the words of theological import from *daimōn* through *ēcheō*. Bromiley notes carefully in his preface that Kittel "is not a simple lexicon Its task is to mediate between ordinary lexicography and the specific task of exposition, more particularly at the theological level."

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VIII, Lieferung 2 (Bogen 5-8a) *teleō—terās* (Stuttgart: W. Kohlhammer, 1965, paper DM 5.80), pp. 65-120. Bibliographies.

The current fascicle continues Dellling's article on the cognates of *telos* (pp. 65-88), includes 18 pages on *telōnēs* by Michel and eight pages on *temnō* and its cognates by Köster. The first few pages of Rengstorff's article on *terās* conclude this slender fascicle.

H. THIELICKE, *Between Heaven and Earth. Conversations with American Christians*, trans. and ed. J. W. Doberstein (New York—London: Harper & Row, 1965, \$3.75), xvii and 192 pp. Indexed.

The fruit of T's 1963 visit to the United States, these nine chapters are presented in the form of dialogues between the author and his various audiences of ministers, professors, students, newsmen, etc. Topics relevant to NT study include: the question of verbal inspiration, a conversation with fundamentalists on the historicocritical study of the Bible, hermeneutics, the binding character of dogmas, and glossolalia.

F. VONESSEN, *Mythos und Wahrheit. Bultmanns "Entmythologisierung" und die Philosophie der Mythologie*, Christ Heute, 5. Reihe, Band 6 (Einsiedeln: Johannes Verlag, 1964), 88 pp.

The necessity of mythical categories of expression, the consequent necessity to demythologize and the dangers and difficulties inherent in the latter process are all the subject matter of V's monograph. He points out the meaning and use of Bultmann's existential interpretation, but takes issue with B's presuppositions.

Wörterbuch zur biblischen Botschaft, ed. X. Léon-Dufour et al., trans. K. Faschian, O.F.M. (New York—Freiburg: Herder & Herder, 1964, \$31.00 or DM 94), xv and 827 pp. Indexed.

The 1962 *Vocabulaire* of L-D and his team of 70 collaborators [cf. *NTA* 7 (1, '62) p. 134] is now available for German readers in this edition which preserves the introductions, cross-referencing system and all the 300 articles of the original. The index to this version, however, is considerably more detailed and comprehensive.

GOSPELS—ACTS

W. P. BARKER, *As Matthew Saw the Master* (Westwood, N.J.: Fleming H. Revell, 1964, \$2.95), 154 pp.

By the use of anecdotes, chatty dialogue, imaginative settings, touching stories, etc., all from a great variety of sources, a Presbyterian pastor in Pittsburgh, author of *Kings in Shirtsleeves* and *Saints in Aprons and Overalls*, pieces together the view Matthew had of Jesus. He emphasizes the Matthean understanding of discipleship, the cross and companionship of the risen Lord.

M. M. BECK, O.P., *Die Ewigkeit hat schon begonnen. Perspektiven johanneischer Weltschau* (Frankfurt am Main: Verlag Josef Knecht, 1965, DM 13.80), 229 pp. Bibliography.

A Munich Dominican has chosen certain Johannine pericopes to point out for the men of today who seek the essence of the Christian life that the view of the Fourth Gospel is one of extraordinary richness and depth. He commences with the narrative of Jesus' encounters with Nicodemus and the Samaritan woman and then chooses other sayings or events for reflection and from them draws out the positive and unique aspects of the Johannine message.

W. BEILNER, *Der unbedingte Ruf. Das Christusbild des Evangeliums*, Wort und Leben (Graz—Cologne: Verlag Styria, 1965, 72 Ö. Sch. or DM 11.80), 185 pp.

Based on a series of conferences given by the author, a young Austrian exegete, to novices of the Society of the Divine Word in St. Gabriel's near Vienna, these chapters, each introduced by B's own version of the Greek, retain the tenor of the spoken addresses. They seek to confront Christians with the power and challenge of the Gospel message.

J. BLANK, *Krisis. Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg: Lambertus-Verlag, 1964, DM 29.80), 369 pp. Bibliography. Indexed.

The purpose of B's 1962 dissertation (Julius Maximilian University, Würzburg) is to present the Johannine theology of judgment as well as its Christological foundation, thus involving a treatment of the themes of *krisis* and Son of Man, including their eschatological perspectives. The opening chapter reviews the present state of research (Bultmann, Schweizer, Noack, Schulz, Dodd, etc.). Subsequent chapters provide a detailed philological and theological exegesis of the key *krisis*-pericopes in John. An appendix, written after the dissertation, reviews van Hartingsveld's recent publication, *Die Eschatologie des Johannesevangeliums* [cf. *NTA* 8 (3, '64) p. 470] in the light of B's own research.

O. BÖCHER, *Der johanneische Dualismus im Zusammenhang des nachbiblischen Judentums* (Gütersloh: Gerd Mohn, 1965, DM 19.80), 196 pp. Bibliography. Indexed.

A pastor and scientific assistant for NT at the Evangelical-theological faculty of the University of Mainz studies the close relation between John's dualistic thought-patterns and the literary witness of apocalyptic and heretic Jewish sources. He finds a closer affinity to John's dualistic polarities in this latter area than in the Hellenistic and Gnostic sources. The study was completed in 1958 as a dissertation and submitted (with only minor alterations) in 1963 to the Evangelical-theological faculty of the Johannes Gutenberg University, Mainz.

R.-L. BRUCKBERGER, *L'Histoire de Jésus-Christ* (Paris: Grasset, 1965, paper 27.50 F), 626 pp.

R. L. BRUCKBERGER, *The History of Jesus Christ*, trans. D. Lindley (New York: Viking Press, 1965, \$8.50), xiv and 462 pp.

The Gospels, philosophy and his own personal experience are the major sources for B's presentation of the human aspects of Christ's life, addressed to contemporary Christians. After introductory remarks regarding the personality of Christ, he sketches the life of the Lord as presented in the NT and then describes in detail the events of Holy Week. The author is a French Dominican of versatile talents: commando, French resistance, chaplain of the Foreign Legion, author (*Image of America*, 1959) and movie director (Bernanos' *Dialogue of the Carmelites*). Both versions contain a preface by E. Cardinal Tisserant.

The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1965, cloth \$3.50, school \$1.95, paper \$1.65).

The Gospel According to Luke, ed. E. J. Tinsley, ix and 217 pp., map, diagram. Indexed.

The Gospel According to John, ed. A. M. Hunter, ix and 205 pp., map, diagram. Indexed.

Both volumes follow the general pattern of the series: extended introduction followed by alternating NEB text and commentary. In his prefatory remarks, Tinsley notes that Luke is mainly interested in the relation between the historical Jesus and the present life and functions of the Church. He points out the themes of Christianity as "way," Son of Man, lordship and discipleship, Spirit and life. Hunter, after discussing the various theories about the authorship of John's Gospel, concludes that it is the work of John the Elder, a close disciple of the Apostle John.

G. M. CAMPS, *Evangelis segons Sant Mateu*, La Biblia, XVIII. Evangelis Sinòptics, Vol. I (Barcelona: Monestir de Montserrat, 1958), 352 pp. Bibliography.

As part of a series of large quarto volumes presenting the whole Bible with a commentary in Catalan, this volume contains the general introduction to the Synoptics and then the Matthean Gospel in both Latin and Catalan. The text used is that of Lagrange. The commentary stresses both exegetical and doctrinal considerations.

Y. CONGAR, O.P., *Jésus-Christ, notre Médiateur, notre Seigneur*, Foi Vivante 1 (Paris: Cerf, 1965, paper 4.80 F), 254 pp.

As the inaugural volume in their new series of paperbacks of religious significance, which will include both original studies and reprints for a broad audience, the publishers present a survey by C of recent theological investigations of Christ's lordship. After a preliminary chapter on Christ as the image of the invisible God [from *Mais Dieu* 59 ('59) 132-161], he divides the work into two parts: Christ, our mediator (what He learned, His prayer, His teaching, etc.), and Christ, our Lord (invisible head of the visible Church, Lordship over the Church and the world).

LORD ELTON, *Simon Peter. A Study of Discipleship* (London: Peter Davies, 1965, 30 s.), xvii and 236 pp.

Lord Elton, a fellow of Queen's College, Oxford, presents the Gospel story by concentrating on Peter and the disciples, "for the gradual and intermittent enlightenment of the disciples which is the half-conscious secondary theme of the gospels is in itself of profound significance." He espouses a frankly conservative position vis-à-vis authorship, miracles, etc. The 14 chapters of his study lead from Peter's first call to his last encounter with Jesus in Jn 21.

Das Evangelium nach Johannes, trans. O. Karrer (Munich: Verlag Ars Sacra, 1964, DM 8.40), 115 pp.

For those with weak eyes, this special edition of the Fourth Gospel has been prepared with extra-large print. The volume is identical in format to that on Matthew published in 1963 [cf. *NTA* 8 (3, '64) p. 464].

T. L. FRASER, *The Life and Philosophy of Christ* (3rd rev. ed.; Grand Rapids: Eerdmans, 1965, \$3.75), xviii and 308 pp. Bibliography.

Fraser is professor of Bible at Presbyterian College, Clinton, S.C. His book, designed for use in colleges, provides the student with a brief explanation of the teachings of Christ. Much space is left on almost every page for personal notes and reflections on the meaning of the Gospel teaching. The use of a Gospel harmony is presumed.

J. GALOT, S.J., *Mary in the Gospel*, trans. Sr. M. Constance, S.C.H. (Westminster, Md.: Newman, 1965, \$4.50), viii and 231 pp.

By considering first the literal meaning of the NT Marian texts and then comparing this meaning with other texts and with revelation as a whole (but avoiding accommodated meanings or allegory) G works out a biblical theology of Mary. The four major chapters (Annunciation, Presentation, Cana and Calvary) are supplemented by a summarizing epilogue on Pentecost. The original appeared in 1958 [cf. *NTA* 3 (1, '58) p. 109].

J. R. GEISELMANN, *Jesus der Christus*. I. Teil: *Die Frage nach dem historischen Jesus* (Munich: Kösel-Verlag, 1965, cloth DM 16.80, paper 11.80), 237 pp.

In 1951 G published, in his *Jesus der Christus*, a volume on the early apostolic preaching in which he sought to establish the relation between the historical Jesus and the Christ of proclamation. He has now thoroughly reworked the original and it is appearing in two volumes. This first one surveys in detail the many Protestant and Catholic positions on the question of the historical Jesus: Dibelius, Althaus, Conzelmann, Jeremias, Lohse, the post-Bultmannians and H. Diem on the one hand, and Wikenhauser, Schelkle, Mussner, Schnackenburg and Vögtle on the other. There follows a chapter on the presuppositions for the dogmatic statements about Jesus in Catholic theology: Jesus as man, Jew, teacher, Son of Man, Servant of God and high priest, Son of God, and Messiah. The volume concludes that "the early Church believed not only in the Christ, but in the historical Jesus as the Christ." Both volumes will be indexed in the second one which is due shortly under the title *Der verkündigte Christus*.

C. GRUBER-MAGITOT, *Jésus et les Pharisiens* (Paris: Robert Laffont, 1964, paper 19.80 F), 453 pp. Bibliography.

Conscious that her task may be somewhat temerarious, the author seeks to vindicate the Pharisees from the false picture of them presented in the NT and Christian tradition. Commencing with the Gospel picture of the Pharisees, she then traces the spiritual lineage of the group back to the prophets, contrasts them with the Sadducees, studies the significance of Simon the Just, of Pharisaic universalism, of Johanan Ben Zakkai, etc. The central part of the book compares the doctrine of Jesus with that of the Pharisees and seeks to rehabilitate their reputation.

R. GUARDINI, *Le message de Saint Jean*, trans. J. Ancelet-Hustache, "L'eau-vive" (Paris: Cerf, 1965, paper 6.60 F), 175 pp.

A French version of G's popular *Johanneische Botschaft* which offers reflections on the Farewell Discourse and on 1 John, the book is intended mainly for spiritual meditation.

J. GUILLET, S.J., *Jesus Christ Yesterday and Today. Introduction to Biblical Spirituality*, trans. J. Duggan, S.J. (Chicago: Franciscan Herald Press, 1965, \$5.95), x and 243 pp.

A notice of the French original appeared in *NTA* 8 (2, '64) p. 288. The thesis of G's articles, most of which appeared in *Christus* over a period of years, is that "Christ matters, and he matters in the life of the Christian today." The life of Christ, as reproduced in us by the presence of the Spirit, is the model of the Christian way of life.

W. J. HARRINGTON, O.P., *A Key to the Parables*, Deus Books (Glen Rock, N.J.: Paulist Press, 1964, paper \$.95), 160 pp. Bibliography.

The first part of H's introduction to the parables, concerning the nature and

purpose of the parables, their interpretation, setting and message, was published in *DocLife* in 1963 [cf. §§ 8-164; 7-759; 7-760]. The second part is devoted to the Lukan parables.

Höher als alle Vernunft, ed. A. Dyck (Basel: Agape-Verlag, 1965, 11.80 Sw. fr.), 167 pp.

From a variety of sources old and new (Josephus, contemporary Quaker and Mennonite writings) Miss Dyck has collected a series of statements, prayers, reflections, impressions, experiences, etc., which bear upon and give modern significance to the Sermon on the Mount. The selections are from different lands and periods and they stress the eternal message of peace, patience, love and kindness.

A. ISAKSSON, *Marriage and Ministry in the New Temple. A Study with Special Reference to Mt. 19.3-12 and 1. Cor. 11.3-16*, trans. N. Tomkinson, *Acta Seminarii Neotestamentici Upsaliensis XXIV* (Lund: C. W. K. Gleerup, 1965, paper 30 Sw. kr.; Copenhagen: E. Munksgaard), 210 pp. Bibliography. Indexed.

Since Mt 19:3-12 is accepted by all as genuine and has not been influenced in transmission by the theological ideas of the early Church, the author has chosen it to test "whether the ideas associated with the Temple in this period of Judaism played any part in Jesus' own thinking." He concludes from his analysis and exegesis that in Jesus' attitude to divorce we have evidence that He thought of Himself as the New Temple. Isaksson then examines briefly Paul's teaching in 1 Cor 11:3-16. A final few pages on Paul as a Nazirite of the New Temple conclude his monograph.

Judenhass—Schuld der Christen?! Versuch eines Gesprächs, ed. W. P. Eckert and E. L. Ehrlich (Essen: Hans Driewer, 1964, paper DM 19.80), 525 pp., 47 photos. Bibliography.

Of the 21 papers by both Jews and Christians which comprise this "attempt at a dialogue," two concern themselves directly with the NT data: P. Winter on the trial of Jesus [from *Das Altertum* 9 (3, '63) 157-164] and K. Schubert on the Jews and the Romans (also on the trial) [from *BibLiturg* 36 (4, '63) 235-242]. A contribution by C. Thoma on Jesus' trial in religious instruction is also concerned to appraise the NT accounts with precision. Other papers treat various aspects of anti-Semitic prejudice as a religious problem and include several on Vatican II and the possibilities and limits of fruitful dialogue.

A. JÜLICHER, *Die Gleichnisreden Jesu. Zwei Teile* [Tübingen: 1910] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1963, DM 99), vii, 388, viii and 643 pp. Indexed.

The late Marburg exegete's now classic work on the parables is here made once more available in a one-volume reprint. The first part treats the authenticity, essence, purpose, value, etc., of the parables. The longer second part contains J's detailed exegetical exposition of 53 "parables" (under three headings: Gleichnisse, Parabeln, Beispielerzählungen). The present edition is an unchanged reprint of the 1910 revision of J's earlier work (vol. I: 1899; vol. II: 1898).

W. LILLIE, *Jesus. Then and Now* (Philadelphia: Westminster Press, 1965, paper \$1.25), 87 pp.

An expansion of an article he published in 1962 on "The Jesus of History in 1961" [cf. § 7-117], L's monograph for students and lay people "purposes to give an account of what can be accepted today as a reasonable historical portrait

of Jesus of Nazareth." It relies heavily on T. R. Glover's *The Jesus of History* (1917). Lillie is presently Senior Lecturer in Bible Study at the University of Aberdeen.

Limited Editions Library (Grand Rapids: Baker Book House).

S. GREENLEAF, *The Testimony of the Evangelists Examined by the Rules of Evidence Administered in Courts of Justice* (1965, \$7.95), xxiii and 613 pp.

R. B. RACKHAM, *The Acts of the Apostles. An Exposition*, Westminster Commentaries (1964, \$6.95), cxvi and 524 pp. Indexed.

Among the first in a series of reprints of long unavailable classics of conservative scholarship are these volumes by Greenleaf and Rackham. The first (reprinted from the 1874 edition) is fundamentally a harmony of the four Gospels with a commentary which applies the principles of common law to the testimony of the Evangelists, especially with regard to Jesus' trial and Resurrection. It includes a 30-page appendix on NT MSS by C. Tischendorff and several other appendixes of contending views on the trial of Jesus. Rackham's commentary on Acts, first published in 1901 and reprinted numerous times since, aims to be "less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's Bible." Over 100 pages of introduction discuss the text, author, composition, history and theology of Acts, with special attention to the questions of Church and ministry.

A. LÓPEZ AMAT, S.J., *Jesucristo. Biografía en Mosaico* (Madrid: Editorial Razon y Fe, 1964, 400 Ptas.), xix and 505 pp., 10 plates. Bibliography. Indexed.

A literary mosaic of 40 varied fragments from some 25 lives of Christ presents a continuous narrative of the person, accomplishments and significance of Christ as seen from numerous literary and theological points of view. Among the authors (all Catholics) selected for inclusion are: Prat, Lebreton, Grandmaison, Ricciotti, Lagrange, Goodier, Fillion, Guardini, Papini, Felder and Mauriac. The annotated bibliography lists the principal "lives of Christ" from Tatian and Eusebius to 1963.

J.-P. MICHAUD, S.M.M., *Le signe de Cana (Jean 2, 1-11) dans son contexte johannique. Analyse—Synthèse* (Montreal: Éditions Montfortaines, 1963, paper \$3.00), 93 pp. Bibliography. Indexed.

The major parts of M's doctoral dissertation, accepted by Rome's Dominican house of studies in 1960, and published in *LavThéolPhil* [cf. §§ 8-621; 8-1001] are now available in this separate monograph. It stresses the necessity of taking both the historical and the theological into account when interpreting the sign of Cana.

A. SCHULT, *Das Johannesevangelium als Offenbarung des kosmischen Christus* (Remagen: Otto Reichl Verlag, 1965, DM 27), 516 pp., 3 plates.

A chapter on cosmic Christianity sets the tone for S's meditative exposition of the Fourth Gospel which aims to grasp anew the "cosmic symbolism and Christian esoterism in the Gospel of John." The book is based on lectures given in the "charakterologisches Institut" in Munich in 1955-56 and later in private circles. It is published as one of a series of "Leuchterbücher" concerning magic, mysticism, mediums, etc.

H. SCHÜRMANN, *La Prière du Seigneur à la lumière de la prédication de Jésus*, trans. F. Diverres and C. Richard, *Études théologiques* 3 (Paris: l'Orante, 1965, paper 9.60 F), 117 pp. Bibliography.

A French version of S's 1958 verse-by-verse exposition of the Our Father, *Das Gebet des Herrn* (Leipzig: St. Benno-Verlag), the English version of which was noticed in *NTA* 8 (3, '64) p. 469.

A. SUHL, *Die Funktion der alttestamentlichen Zitate und Anspielungen im Markusevangelium* (Gütersloh: Gerd Mohn, 1965, DM 34), 198 pp. Bibliography. Indexed.

Suhl, Assistant at the NT Seminar of the Evangelical-Theological Faculty at Münster, submitted the basic data of the present undertaking as a dissertation in 1962. After an analysis of Mark's OT citations and allusions in (1) the Passion Narrative, (2) the dialogues and (3) the other sections of Mark (pre-Markan pericopes and the citations inserted by a redactor), he concludes that Mark antedates the problem of the delay of the parousia and, unlike Matthew and Luke, is not a historical account, but a proclamation for the present.

G. VANN, *Wort des Adlers. Eine Einführung in das Johannesevangelium*, trans. A. Wolf, Tyrolia-Geschenk-Taschenbücher 29 (Innsbruck—Munich: Tyrolia-Verlag, 1965, paper 36 Ö. Sch.), 143 pp.

Included in a series of popular pocketbooks is V's presentation of the Fourth Gospel, originally published several years ago [cf. *NTA* 6 (2, '62) p. 270]. The author's thesis is that John's Gospel is both reality and symbol and must be read on both levels simultaneously.

Vox Evangelica IV. Biblical and Historical Essays by Members of the Faculty of the London Bible College, ed. D. Guthrie (London: Epworth, 1965, paper 6 s.), 64 pp.

Of the four papers from the current annual of the London Bible College, one is of immediate interest to *NTA* readers: D. Guthrie's "discussion of the more significant literature bearing on the Gospels which has been published during the past ten years." Other papers are by A. E. Cundall on sanctuaries in pre-exilic Israel, J. C. Connell on the propitiatory element in the atonement and O. J. Thomas on "irresistible grace."

A. WASSIL, *The Wisdom of Christ* (New York—London: Harper & Row, 1965, \$3.95), xv and 224 pp.

An Indian Moslem familiar with the major religions of both East and West offers a fresh exposition of Jesus' teachings in order to alert Christians to the depths of the wisdom of their Lord. He does so by presenting the Gospel accounts of Jesus' words under three main headings: attitude (love, faith, simplicity, etc.), action (human relations, education, detachment) and salvation (God, Christ, eternal life). Each pericope is followed by W's own understanding of the message and by quotations culled from all religious traditions and epochs to be compared with the teachings of Jesus.

F. ZEHRER, *Synoptischer Kommentar zu den ersten drei Evangelien*, ed. Klosterneuburger Bibelapostolat (Klosterneuburg: Klosterneuburger Buch- und Kunstverlag).

II: *Jesu Wirken in Galiläa* (Mt 5, 1—13, 58; Mk 1, 40—6, 13; Lk 5, 12—9, 6) (1963, paper 256 Ö. Sch.), vi and 396 pp. Indexed.

III: *Jesu Reise nach Jerusalem* (Mt 14, 1—20, 34; Mk 6, 14—10, 52; Lk 9, 7—19, 27) (1964), vi and 421 pp. Indexed.

The second volume of Z's detailed commentary takes up where the first one ended [cf. *NTA* 7 (3, '63) p. 393], i.e., with the Sermon on the Mount. It covers Jesus' activity in Galilee (miracles, mission of the apostles, lack of understanding and opposition, the parables). The third volume commences with the departure from Galilee and ends with the beginning of the Passion Narratives. The verse-by-verse commentary includes exegetical, historical, theological and pastoral points, with occasional excursions for disputed or highly technical problems.

EPISTLES—APOCALYPSE

F. F. BRUCE, *The Letters of Paul. An Expanded Paraphrase. Printed in Parallel with the Revised Version with Fuller References by Drs. Scrivener, Moulton & Greenup* (Grand Rapids: Eerdmans, 1965, \$4.95), 323 pp.

To render the sense of the Pauline corpus as clearly as possible, the editor of *EvangQuart* and *PalExpQuart* presents the English Revised Version of 1881 (on the grounds that it most accurately reproduces the Greek) alongside his own extended paraphrase. The expansions of B are more than synonyms for the Greek or mere nuances of tense and mood; they concern rather the theological impact of Paul's thought. The chapters originally appeared over the course of six years as articles in *EvangQuart*.

The Cambridge Bible Commentary on the New English Bible (New York—London: Cambridge University Press, 1965).

The First and Second Letters of Paul to the Corinthians, ed. M. E. Thrall (cloth \$3.50, school \$1.95, paper \$1.65), viii and 198 pp., map. Indexed.

The Letters of John and James, ed. R. R. Williams (cloth \$3.00, school \$1.95, paper \$1.65), vii and 144 pp. Indexed.

The Revelation of John, ed. T. F. Glasson (cloth \$3.00, school \$1.95, paper \$1.65), xi and 128 pp., map. Indexed.

Designed for use in schools and training colleges, as well as for the layman, the series prints sections of the NEB text in alternating sequence with a brief commentary. Miss Thrall sees 1 Corinthians as a single letter but holds that 2 Corinthians seems to contain two letters. She concludes her volume with a section pointing out the relevance of these letters in the contemporary Church. R. R. Williams, Bishop of Leicester, discusses theories of authorship of the Johannine Epistles which he attributes to the author of the Fourth Gospel. But he feels that James ought not to be attributed to the brother of the Lord. Glasson states in his introduction that Revelation was written by "a certain John" during the Roman persecution.

W. J. DALTON, S.J., *Christ's Proclamation to the Spirits. A Study of 1 Peter 3:18—4:6*, *Analecta Biblica*, 23 (Rome: Pontifical Biblical Institute, 1965, paper 4,200 Lire or \$7.00), xxiv and 300 pp. Bibliography. Indexed.

The volume, a doctoral thesis at the Pontifical Biblical Institute, first surveys ancient and modern interpretations of the passage, then provides a fresh exegesis of the text, adding chapters on the light derived from the Book of Enoch, the baptismal catechesis of 3:20 f., and the baptismal life of the Christian. "Made proclamation to the spirits in prison" (4:6) is interpreted as signifying "Christ's proclamation of victory over hostile angelic powers on the occasion of His ascension, the equivalent of the Pauline idea of the subjection of the powers and principalities, of which an echo is found in 3:22."

W. T. DAYTON ET AL., *Romans through Philemon*, The Wesleyan Bible Commentary, Vol. V (Grand Rapids: Eerdmans, 1965, \$8.95), viii and 675 pp. Bibliographies.

The second of three NT volumes in the Wesleyan Bible Commentary [cf. *NTA* 9 (2, '65) p. 271] contains contributions by Evangelical scholars: W. T. Dayton on Romans and Galatians, C. W. Carter on 1 Corinthians and Ephesians, C. H. Zahniser on 2 Corinthians, G. A. Turner on Philippians and Colossians, W. O. Klopfenstein on 1 and 2 Thessalonians, R. S. Nicholson on 1 and 2 Timothy and Titus, and G. E. Failing on Philemon. Each commentary commences with an outline and a brief introduction and concludes with a bibliography.

H. FALKEN, *Die Apokalypse. 25 Farbtafeln nach Motiven der Geheimen Offenbarung des hl. Johannes* (Düsseldorf: Verlag L. Schwann, 1965, DM 24), 61 pp., 25 color plates.

A young Aachen theologian seeks through his 25 interpretative "monotypes" to bring the visions of the Apocalypse to modern men of aesthetic sensibility. Each of his expressionistic compositions is accompanied by one or more relevant texts of the Apocalypse. The book includes an explanatory introduction by G. Grimme, curator of the Aachen Art Museum.

A. FEUILLET, *The Apocalypse*, trans. T. E. Crane (Staten Island, N.Y.: Alba House, 1965, \$3.95), 143 pp. Bibliography. Indexed.

As part of the series of "Studia Neotestamentica," F published a survey in 1963 of the present state of biblical research on the Apocalypse [cf. *NTA* 8 (1, '63) p. 154]. The volume is now ready in English with no changes or additions.

H. J. GABATHULER, *Jesus Christus. Haupt der Kirche—Haupt der Welt. Der Christushymnus Colosser 1, 15-20 in der theologischen Forschung der letzten 130 Jahre*, Abhandlungen zur Theologie des Alten und Neuen Testaments 45 (Zurich—Stuttgart: Zwingli Verlag, 1965, paper 22.80 Sw. fr.), 186 pp. Bibliography. Indexed.

From Schleiermacher and the history-of-religions school to E. Schweizer and H. Conzelmann, the author surveys the history of theological interpretations of the Christ-hymn of Col 1:15-20. His work was submitted to the theological faculty of the University of Zurich in 1964. In the light of the more than 20 exegetes he examines, G turns to an analysis of the pericope, its structure and sources, the theology of the hymn and its correction by the author of Colossians and finally an exegesis of it. He concludes with chapters on Christ as Lord over the cosmos, over "the powers" and over the Church.

Geistliche Schriftlesung (Düsseldorf: Patmos-Verlag).

8 K. H. SCHELKLE, *Der zweite Brief an die Korinther* (1964), 244 pp.

12 1/2 F. MUSSNER AND A. STÖGER, *Der Brief an die Kolosser. Der Brief an Philemon* (1965), 152 pp.

Appearing in rapid succession the volumes of Patmos' "Spiritual Reading" series [cf. *NTA* 9 (3, '65) p. 436] aim to open up to readers the riches of the NT for each man's spiritual betterment. Technical details are kept to a minimum, except where they are of immediate concern to the purpose of the series, but the commentaries are, in each case, based on the work of recognized exegetes.

J. A. GRASSI, M.M., *A World to Win. The Missionary Methods of Paul the Apostle* (Maryknoll, N.Y.: Maryknoll Publications, 1965, \$3.95), viii and 184 pp.

In describing the apostolic nature of the Church and in pointing out possible missionary methods, G studies the Pauline Epistles with special attention to the vocation of apostle (worker of Christ, witness, etc.), to the character of the Pauline church, and to methods of forming community leaders. In addition to his background in biblical studies, the author brings to his writing three years of missionary labor in Guatemala. He is currently professor of NT theology at the Maryknoll Major Seminary, Maryknoll, N.Y.

F. J. LEENHARDT, *The Epistle to the Romans. A Commentary*, trans. H. Knight (Cleveland—New York: World Publishing Co., 1965, \$6.00), 389 pp.

The well-known commentary on Romans by the Geneva NT professor [cf. *NTA* 3 (1, '58) p. 106] is now in an American edition. No significant changes have been made in text, documentation or bibliography.

J. P. MICHAEL, *Zwischen Geist und Götzen. Der Apostel Paulus an die Korinther*, *Das Evangelium in unserer Zeit* (Recklinghausen: Paulus-Verlag, 1963, DM 13.80), 231 pp. Indexed.

A section-by-section commentary on the Corinthian correspondence, M's volume treats all of 1 Corinthians, but only those parts of 2 Corinthians which bear directly on the first letter (cc. 1—5). The book begins with two short sections on Paul's apostolate and vocation. The commentary stresses the modern significance of Paul's message.

S. NEILL, *Paul to the Colossians*, World Christian Books, No. 50 (New York: Association Press, 1964, paper \$1.25), 76 pp.

A paraphrase of Colossians, prefaced by 14 pages of introductory material on the setting, occasion, teaching, author (Paul) and date (A.D. 62) of the Epistle, this booklet hopes to alert the reader to some of the depth and maturity of Paul's thought. It presumes a simultaneous comparative reading of the Greek or a modern version.

P. ROSSANO, *Lettere ai Tessalonicesi*, La Sacra Bibbia (Turin—Rome: Marietti, 1965, paper 1700 Lire), xi and 159 pp. Bibliography.

Part of a major Italian publishing venture under the general editorship of S. Garofalo, who also directs the NT section, this volume by Rossano includes 50 pages of introduction in which he treats the questions of the evangelization of Thessalonica, the occasions of both letters, their eschatological dimensions, literary sources, etc. Then follows R's detailed exegetical and theological commentary printed along with the Greek and Vulgate texts and an Italian translation.

W. SCHMITHALS, *Paul and James*, trans. D. M. Barton, Studies in Biblical Theology, No. 46 (Naperville, Ind.: Allenson, 1965, paper \$3.25), 125 pp. Bibliography. Indexed.

"Paul's relation to the primitive church in Jerusalem must be examined afresh." Such is the task S sets himself in this book, a translation of his 1963 German [cf. *NTA* 8 (1, '63) p. 156]. Some minor alterations have been made in the text and bibliography. One feature of this version is the printing on each page of the corresponding pages of the original.

S. G. SOWERS, *The Hermeneutics of Philo and Hebrews. A Comparison of the Interpretation of the Old Testament in Philo Judaeus and the Epistle to the Hebrews*, Basel Studies of Theology, No. 1 (Richmond, Va.: John Knox Press, 1965, paper \$2.75), 154 pp. Bibliography. Indexed.

In comparing the methods and interpretations of Philo of Alexandria and the author of Hebrews, this Basel dissertation first considers general notions of allegory and mystical interpretation along with examples drawn from Philo (Law and sanctuary). Then, after explaining the Alexandrian background of Hebrews, S offers chapters on the Christological fulfillment of Scripture, the two Covenants, and paraenetic typology.

L. TURRADO, *Biblia Comentada. Texto de la Nácar-Colunga*, VI: *Hechos de los Apóstoles y Epístolas paulinas*, Biblioteca de Autores Cristianos 243 (Madrid: Editorial Católica, 1965, cloth 125 ptas., plastic 145), xi and 790 pp., 3 maps.

Continuing the Spanish Bible commentary in the B.A.C. series [cf. NTA 9 (3, '65) p. 430], Turrado, who teaches the NT at the University of Salamanca, provides a general introduction for the non-specialist to both the Acts and the 14 Pauline letters. The commentary does not stress exegetical points; it is concerned with more general expository comments on each ten verses or so of the text.

E. WALTER, *Der zweite Brief an die Korinther*, Die Welt der Bibel. Kleinkommentar zur Heiligen Schrift, KK 3 (Düsseldorf: Patmos-Verlag, 1964, paper DM 5.80), 101 pp.

One of a series of biblical commentaries, issued to complement the volumes of Patmos' popular collection, "Die Welt der Bibel," W's exposition divides 2 Corinthians into three sections (cc. 1—7, 8—9, 10—13) and provides brief remarks of clarification and reflection on every ten or fifteen verses.

BIBLICAL THEOLOGY

R. BARACALDO, C.M.F., *La gloria de Dios según San Pablo*, Colección Sacra Doctrina 4 (Madrid: Cocusa, 1964), 244 pp. Bibliography.

Originally presented as a doctoral dissertation at the Pontifical Biblical Institute, Rome, in 1950, and already published in part in the periodical *Virtud y Letras*, B's study has now been reworked for further publication in the current series. The author studies the basic problems connected with the concept of glory and then examines the Pauline data on the glory of the divine persons, the glory of God communicated to the faithful, and eschatological glory.

T. BARROSSE, C.S.C., *Christianity: Mystery of Love. An Essay in Biblical Theology* (Notre Dame, Ind.: Fides, 1964, \$2.95), 99 pp.

An expanded version of an article on *agapē* in the NT writings, published in 1958 [§ 3-183], this short book by a professor of Scripture at Holy Cross College, Washington, D.C., sifts the NT data to find the characteristics of Christian love. He concludes that love is "a benevolence both disinterested and efficacious and therefore universal and reciprocal."

J. F. BONNEFOY, O.F.M., *Christ and the Cosmos*, trans. and ed. M. D. Meilach, O.F.M. (Paterson, N.J.: St. Anthony Guild Press, 1965, \$5.95), xviii and 438 pp. Bibliography. Indexed.

An abridged English version of B's posthumously published monograph on the primacy of Christ in Scripture and tradition, the book searches first the wisdom literature (Prov 8:22—9:6; Sir 24:1-21 and the Wisdom of Solomon) for the Christology foreshadowed there, and then studies Paul's testimony (Col 1:12-20 and Ephesians) before coming to a doctrinal synthesis under three headings: Christ's secondary causality, the absolute priority of His predestination and His absolute and universal primacy.

B.-M. CHEVIGNARD, O.P., *La doctrine spirituelle de l'Évangile*, Foi vivant 4 (Paris: Cerf, 1965, paper 3.60 F), 141 pp.

B.-M. CHEVIGNARD, O.P., *De geestelijke leer van het evangelie*, trans. M. Moleenaar, M.S.C. (Hilversum—Antwerp: Paul Brand, 1964, 8.90 gld.), 183 pp.

B.-M. CHEVIGNARD, O.P., *Gospel Spirituality*, trans. A. Demand (New York: Sheed & Ward, 1965, \$3.95), viii and 183 pp.

The French edition of C's meditative reflections on some of the spiritual imperatives of the Gospels is already in its 33rd thousand. The 21 essays by a former novice master, who is now a popular preacher and retreat master, aim to confront Christians with the basic challenge of the Gospels, to face men with the source of Christian theology. Besides the Dutch and American versions, there are also German, Italian and Portuguese translations available. The first edition appeared in 1958 [cf. *NTA* 3 (1, '58) p. 109].

H. CORNÉLIS ET AL., *The Resurrection of the Body*, trans. Sr. M. Joselyn, O.S.B., Themes of Theology (Notre Dame, Ind.: Fides, 1964, \$4.50), 278 pp.

Five papers trace the evolution of man's thought on a bodily resurrection, from primitive peoples (Cornélis) and scriptural data (J. Guillet) through the Fathers (Cornélis and T. Camelot) to later Christian belief (M.-A. Genevois). The original version appeared in 1962 (Paris: Cerf) [cf. *NTA* 7 (1, '62) p. 145].

A. B. CRABTREE, *The Restored Relationship. A Study in Justification and Reconciliation. W. T. Whitley Lectures for 1961* (London: Carey Kingsgate, 1963, 21 s.), xii and 208 pp. Bibliography. Indexed.

The Whitley Lectures which C gave at the Baptist College, Manchester, were addressed to theologians and students. They are here published with a chapter of C's conclusions. He investigates first the OT view of the relationship between God and man, vitiated by man's sin and restored by God's mercy. The NT understanding of the reconciliation is then treated at length. Subsequent chapters trace ways of patristic and scholastic soteriology and the Protestant and Roman Catholic understandings of the restored relationship.

F. W. DANKER, *The Kingdom in Action*, The Witnessing Church Series (St. Louis: Concordia Publishing House, 1965, paper \$1.75), 112 pp. Bibliographies.

Basing his treatment on the NT revelation of the Church, D seeks to provoke response to the challenge of the kingdom in today's context. He delivered the substance of these chapters as lectures to a group of pastors at Concordia Seminary, St. Louis, in 1963. The talks present the Church as created by, receiving, mirroring, proclaiming and hoping for the kingdom. Each chapter includes a few questions for discussion.

P. FAYNEL, P.S.S., *Jésus Christ Seigneur. Initiation à la christologie*, Horizons de la catéchèse (Paris: Liget, 1964, paper 13 F), 431 pp. Bibliography.

One of a series of texts for the formation in depth of trained catechists, this introduction to Christology adopts a historical perspective which traces the evolution of the Church's belief from the NT (including the OT expectation of salvation and a Messiah), to which a third of the book is devoted, through the early ages of "the great confrontations" and crises of the early councils, to the development of the notion of a hypostatic union and its logical consequences. The ground is then covered again to reach a better understanding of Christ's redemptive mission, His Passover, the place of Mary, the doctrine of the Mystical Body and the final consummation.

G. GRANERIS ET AL., *El pecado en las fuentes cristianas primitivas*, Enciclopedia de la ética y moral cristianas XI (Madrid: Ediciones Rialp, 1963), 351 pp. Bibliographies.

A translation of a 1959 Italian collection, *Il peccato* (Rome: Edizioni Ares), this volume contains nine papers on the question of sin from various points of view: history of religions (G. Graneris), OT (F. Spadafora), ritual sin in the OT (B. Mariani), Gospels (S. Garofalo), Paul (G. Badini), "via peccatorum" vs. "via mortis" in the Apostolic Fathers (G. Palazzini), sin in the 2nd-century Greek apologists (P. Palazzini), St. Augustine (A. Sage) and sin in occultism (P. Castelli).

Immortality and Resurrection. Four Essays by Oscar Cullmann, Harry A. Wolfson, Werner Jaeger, and Henry J. Cadbury, ed. K. Stendahl, Macmillan Paperbacks 191 (New York: Macmillan, 1965, paper \$1.45), 149 pp.

The annual Ingersoll Lectureship at Harvard University, always devoted to "The Immortality of Man," has brought academic lecturers from a great variety of scholarly backgrounds to its podium. The four Ingersoll Lectures here collected serve to highlight the tension between two conflicting currents of Western thought on death. Cullmann (1955) treats the NT witness, Wolfson (1956) the Church Fathers, Jaeger (1958) Greek ideas on immortality, while Cadbury (1959) considers intimations of immortality in Jesus' thought [cf. *NTA* § 5-186]. K. Stendahl's introduction places the four papers in the context of present-day scholarship.

H. LOCKYER, *All the Doctrines of the Bible. A Study and Analysis of Major Bible Doctrines* (Grand Rapids: Zondervan, 1964, \$4.95), 310 pp. Bibliography. Indexed.

Similar in intent, approach and format to his previous volumes on the parables, miracles and promises of the Bible [cf. *NTA* 8 (2, '64) p. 290], L's newest survey volume treats the teachings of the Bible under 30 headings. The book is written from an "uncompromisingly evangelical" position.

T. MAERTENS, O.S.B., *Bible Themes—A Source Book*, 2 vols. (Bruges: Biblica, 1964, \$16.95), xxxv and 502 pp.; xxxv and 507 pp. Indexed.

The adoption of a book format in place of file cards has introduced some minor changes of format for this two-volume translation of M's *Fichier Biblique* [cf. *NTA* 6 (2, '62) p. 274], but all of the 450 "themes" of the fourth French edition are here, each divided into a general discussion of the theme and then the chronologically arranged indications of its development in the course of revelation. The set is distributed in the U.S.A. by DDB Publishers, New York (for Northeast U.S.) and Fides Publishers, Notre Dame, Ind. (for Southern, Middle and Western U.S.).

T. MAERTENS, O.S.B., *The Breath and Spirit of God*, trans. R. J. Olsen and A. J. LaMothe, Jr. (Notre Dame, Ind.: Fides, 1964, \$3.95), 166 pp.

The editor of *ParLit* studies here the biblical revelation on the Spirit by first considering the OT understanding of "breath" and then the development of the term's comprehension in the era of the prophets. The NT section views the Christian insights about the Spirit under the headings of the new Pentecost, the new prophets, the New Covenant, the new creation, etc. The original was published in 1959 as *Le souffle et l'Esprit de Dieu* (Bruges: Desclée de Brouwer).

F. MANTHEY, *Heimat und Heilsgeschichte. Versuch einer biblischen Theologie der Heimat* (Hildesheim: Bernward-Verlag, 1963, DM 12.80), 192 pp. Bibliography.

For the sake of millions uprooted from their homeland the author has written over the last three decades numerous articles in order to trace the biblical revelation concerning homeland. His aim in these studies, many of which are collected here, is "to ask how the biblical history of salvation presents homeland, expulsion from homeland and hope for return." Each man's true homeland is God and the deepest meaning of every loss of homeland is to come closer to God and the "house of many mansions."

J. L. MCKENZIE, S.J., *The Power and the Wisdom. An Interpretation of the New Testament* (Milwaukee: Bruce, 1965, \$4.95), xvi and 300 pp. Indexed.

Intended as a complementary volume to his well-known *The Two-Edged Sword* (Milwaukee: Bruce, 1956), McK's new work presents the essence of the NT message in the light of contemporary research and the author's own insights. The orientation is primarily theological. Major topics include: the reign of God, King Messiah, Servant and Son, Jesus' saving act, the Church, Christian morality and demythologizing.

J. McLEMAN, *Resurrection Then and Now* (London: Hodder & Stoughton, 1965, paper 16 s.), 255 pp. Bibliography. Indexed

Resurrection as "both an idea and a conviction" is investigated in (1) the intertestamental period, (2) the earliest Christian resurrection faith, (3) the Gospel narratives and (4) the present period of "orthodoxy and modern criticism." The author studies the dichotomy between belief in resurrection as an experience and as an event in history. Earlier acceptance of Christ's Resurrection as a real historical event is traced through the contemporary emphasis on faith in the Resurrection without reference to whether it "took place" or not.

Vom Messias zum Christus. Die Fülle der Zeit in religionsgeschichtlicher und theologischer Sicht, ed. K. Schubert (Vienna—Freiburg: Herder, 1964, 185 Ö. Sch.), viii and 336 pp.

As a complement to his earlier collection, *Der historische Jesus und der Christus unseres Glaubens* [cf. *NTA* 8 (1, '63) p. 145], S has edited a second series of essays dealing with the eschatology and Messianism of the NT. He himself offers an article on the development of eschatological expectation in late Judaism, while N. Brox treats the Messianic self-understanding of the historical Jesus. J. Sint discusses the eschatology of the Baptist and also the parousia in the Pauline corpus [cf. § 9-234]. H. Schürmann investigates eschatology and the service of love in the preaching of Jesus. Concluding the volume are contributions by J. Blank on eschatology in John's Gospel and by R. Haardt on the concept of universal eschatology in Gnosticism.

Moraltheologie und Bibel. Drei Vorträge beim Kongress der deutschsprachigen Moraltheologen 23.—27. September 1963 in Freising, ed. J. Stelzenberger, *Abhandlungen zur Moraltheologie VI* (Paderborn: F. Schöningh, 1964, paper DM 6.40), 98 pp.

The subtitle describes the provenance of the three lectures and explains their orientation. Of special interest to NT students is R. Schnackenburg's study of the NT moral teaching vs. a natural ethic, which is developed under four headings: (1) response to God, (2) following of Christ, (3) impelled by the Holy Spirit and (4) striving after the kingdom of God. H. Haag writes on the Decalogue and J. Stelzenberger on the kingdom of God as treated by German moral theologians from 1800 to 1850.

L. MORRIS, *The Cross in the New Testament* (Grand Rapids: Eerdmans, 1965, \$6.95), 454 pp. Indexed.

The John L. McElwain Lectures, delivered at Gordon Divinity School, Beverly Farms, Mass., in 1960, are the basis for M's present study of the atonement, written "in the evangelical tradition." Nine chapters examine the NT documents, especially the Lukan and Pauline writings. The last chapter presents conclusions: e.g., each NT writer knows man as a sinful and guilty creature who can find salvation only through participation in Christ's death on the cross.

C. F. D. MOULE, *Man and Nature in the New Testament. Some Reflections on Biblical Ecology* (New York: Oxford University Press, 1964, paper \$.85; London: Athlone Press, 4 s. 6 d.), 22 pp.

Moule delivered the Ethel M. Wood Lecture at the University of London in March, 1964, here printed as a pamphlet. He wants to show "that the Bible regards it as man's duty to use nature, . . . but that he must use it as a son of God and in obedience to God's will; and that his use or abuse of nature has far-reaching results in the whole structure of the world, inanimate as well as animate."

J. M. PERRIN, O.P., *The Minister of Christ*, trans. T. F. Murray (Chicago: Priory Press, 1964, \$2.95), xxiii and 141 pp.

The choice, training and mission of the Twelve are treated in the first part of P's study of the priesthood. He then goes on to a lengthy theological assessment of the nature and ministry of the priest in the Christian dispensation and concludes with chapters on priestly sanctity, preaching, pastoral charity, etc. The original title was *Le Mystère du Prêtre* (Paris: Aubier, 1962).

W. ROBINSON, *The Biblical Doctrine of the Church*, Abbott Books (Rev. ed.; St. Louis: Bethany Press, 1965, paper \$1.75), 245 pp. Indexed.

Originally published in 1948 from a series of eight lectures delivered at the School of Religion, Butler University, Indianapolis, and incorporating material prepared for the Commission of the Edinburgh Conference, 1937, R's study in the biblical theology of the Church is again available by popular demand. It surveys the doctrine of the Church in Jesus' teaching, Paul and John, then goes on to elucidate the nature of the Church, the divine-human relationship within it and concludes with chapters on the apostolicity and ecumenicity of the Church.

W. RUPPRECHT, *Der Dienst der Theologin—eine ungelöste Frage in der evangelischen Kirche*, Arbeiten zur Theologie, I. Reihe, Heft 19 (Stuttgart: Calwer Verlag, 1965, paper DM 4.80), 40 pp. Bibliography.

As a part of his study on the place and function of the female theologian in the Church, R devotes a chapter to the NT data on the special contribution she could and did make in that period and also on the limits to her activity and on her subordinate position. The latter two points led to her function being taken over by deacons.

C. C. RYRIE, *Bible Doctrine I & II*, Study Graphs (Chicago: Moody Press, 1965).

Two handy laminated pages for students' quick reference give a survey of biblical theology divided into 80 sub-headings.

K. H. SCHELKLE, *Discipleship and Priesthood*, trans. J. Disselhorst (Rev. ed.; New York: Herder & Herder, 1965, \$3.50), 142 pp.

Translated from a revised 1961 edition of S's 1957 essays, *Jüngerschaft und*

Apostelamt [cf. *NTA* 3 (2, '59) p. 213], this volume relates the NT understanding of the office of priest to the priestly office of today's Church. The chapters cover such topics as: care of souls, proclamation, cult, the apostle as priest, and the notion of followers of the apostles.

C. SPICQ, O.P., *Charity and Liberty . . . in the New Testament*, trans. F. V. Manning (Staten Island, N.Y.: Alba House, 1965, \$2.95), 112 pp.

The lengthier part of S's 1961 monograph [cf. *NTA* 6 (1, '61) p. 151] is given over to a study of the NT understanding of love. Further reflections on the freedom of the Christian according to the NT complete this slender volume of spiritual reading.

C. SPICQ, O.P., *Principi della morale neotestamentaria*, *Agnitio Mysteriorum* 1 (Bologna: Edizioni Studio Teologico Domenicano, 1964, paper 700 Lire), 44 pp.

A separate reprint of an article the Fribourg exegete published in 1964 in *SacDoc* [§ 9-315] which explains the NT moral teaching as thoroughly "Christonomic."

W. ZIMMERLI AND J. JEREMIAS, *The Servant of God*, trans. H. Knight, *Studies in Biblical Theology*, No. 20 (Naperville, Ill.: Allenson, 1965, paper \$3.25), 126 pp. Bibliography. Indexed.

For this revision of their 1957 English version of the *TIVNT* article, *pais theou*, the authors have thoroughly revised the text. Most of the changes are in the second half (Jeremias'): post-LXX and NT use of the term. The Qumran texts have been found to be of little help. The derivation of Jesus' designation as *pais* [*theou*] is now no longer from Deutero-Isaiah, "but from the custom in the O.T. and in Late Judaism of qualifying eminent men of God as 'servants of God'." Further evidence is presented in the closing chapter to affirm that Jesus applied Isa 53 to Himself.

THE WORLD OF THE NEW TESTAMENT

J. M. ALLEGRO, *Search in the Desert* (New York: Doubleday, 1964, \$4.95), xxi and 193 pp., 13 plates, 6 drawings.

The chronicle of A's expedition with a team of British explorers to Khirbet Mazin, south of 'Ain Feshka, their experiences with the Ta'amireh Bedouin, etc., concludes: "Our expedition produced no scrolls. . . the greatest fruits of our expedition were in experience."

Beša (Ei), ed. W. E. Gerber, *Die Mischna*, II, 7 (Berlin: A. Töpelmann, 1963, paper DM 20), 108 pp. Bibliography. Indexed.

The seventh tract of the second Seder (*Mo'ed*) is about the preparation of food on feast-days and Sabbaths. As with the other volumes in this series [cf. *NTA* 9 (1, '64) p. 156], the critical text, notes and commentary are preceded by an introduction on the name of the tract and its position in the Mishnah, remarks on the meaning of feast-day, the composition of the tract and its relation to the tract of the same name in the Tosefta.

C. BURCHARD, *Bibliographie zu den Handschriften vom Toten Meer*, II: Nr. 1557—4459, *Beihefte zur ZeitATWiss* 89 (Berlin: A. Töpelmann, 1965, DM 84), xx and 359 pp. Indexed.

The second volume of B's monumental bibliography of the Scrolls and related material covers the period from January, 1956, to December, 1962, with about 3000 entries in 30 languages. A highly-nuanced (improved over the first

volume) system of sigla, varying type-faces, cross-references, etc., is aimed at greater utility. In addition to articles on Qumran itself, B has included published material on the scrolls and related artifacts found in the caves and wadis west of Engedi (*Nahal Şe'elim*, *Hever*, etc.). Articles in Greek and Hebrew are in separate sections. An index lists the reference numbers of all entries in both volumes under the headings of the individual Qumran (or related) texts to which they refer.

J. G. DAVIES, *The Early Christian Church*, History of Religion Series (New York—San Francisco: Holt, Rinehart & Winston, 1965, \$8.50), xiii and 314 pp., 31 photos. Bibliography. Indexed.

After an introductory section on the Palestinian origins of Christianity, D treats each of the first five centuries of the Church under the following six headings: background, sources, expansion and development, beliefs, worship, and social life. Any one of the six sections may be read continuously through all the five central chapters. The author, Edward Cadbury Professor of Theology at the University of Birmingham, views Church history "as in the main an advance and an enrichment of an inner life which was naturally influenced by political, social, economic and philosophical pressures"

W. H. C. FREND, *Martyrdom and Persecution in the Early Church. A Study of a Conflict from the Maccabees to Donatus* (Oxford: Blackwell, 1965, £ 4, 12 s. 6 d.), xx and 625 pp. Bibliography. Indexed.

University Lecturer in Divinity at Cambridge, Frend characterizes his approach to the problem of Christians in the Roman Empire as "that of an historian, tending to attribute as much importance to the attitudes of the Christians themselves and the influence of Christian doctrine as sources of conflict, as the outlook of the Roman authorities and the legal system of the Roman Empire." In relating the rise of Christianity as a social movement from the Maccabean revolt through A.D. 361, he sees three elements continually pitted against one another: the world, the Jews and Christians prepared to compromise with it, and the irreconcilables who resisted it. Over 30 pages of bibliography are included.

A. GRILLMEIER, S.J., *Christ in Christian Tradition. From the Apostolic Age to Chalcedon (451)*, trans. J. S. Bowden (New York: Sheed & Ward, 1965, \$8.50), xxiii and 528 pp. Bibliography. Indexed.

For some years a basic article on early Christology, G's lengthy "Die theologische und sprachliche Vorbereitung der christologischen Formel von Chalkedon," *Das Konzil von Chalkedon* I, ed. A. Grillmeier and H. Bacht (3rd ed.; Würzburg: Echter Verlag, 1963) has been thoroughly revised and amplified for this English version. The book opens with "the birth of Christology" which studies the biblical foundation and the early growth in understanding the Incarnation up to Origen. The second part covers the period from Origen to Ephesus under two headings: "Logos-sarx christology" and "Logos-anthropos christology." The last part moves from Nestorius to Chalcedon. A ten-page appendix treats the Nestorius question in modern study.

H. HENNINGSSON, *Den grekiska tanken i bibelns värld. Några synpunkter på den grekiska filosofiens inflytande i Nya testamentet* (Lund: C. W. K. Gleerup, 1963, paper 11.50 Sw. kr.), 117 pp.

To study the influence of Greek philosophy on the NT, the author first compares Greek idealism with the Synoptic teaching about love. Paul's relationship to Greek idealism and Hellenistic mysticism is then examined. The third part

of this small monograph concentrates on the *logos*: (1) as expressing general and eternal revelation, brought to completion in Jesus' use of the term, (2) as connoting transformation and (3) understanding of life.

Jahrbuch für Antike und Christentum 6/1963 (Münster: Aschendorff, 1964, cloth DM 33, paper 30), 194 pp., 22 plates, 26 illustrations, map.

A continuation (part VI) of the late F. J. Dölger's contribution to the history of the sign of the Cross [cf. *NTA* 9 (1, '64) p. 155] introduces the dozen articles of the 1963 *Jahrbuch*. Other articles of NT relevance are by A. Dihle on the Thomas-tradition, A. Hermann on the prayer-stele from Terenuthis in Egypt, W. Speyer on the reproaches of pagans against Christians, and H. Bellen on *mallon chrēsai* of 1 Cor 7:21. "Ascia" by F. de Visscher is the only supplementary article for the *Reallexikon für Antike und Christentum* included this year.

Judentum, Urchristentum, Kirche. Festschrift für Joachim Jeremias, ed. W. Eltester, Beihefte zur ZeitNTWiss 26 (2nd ed.; Berlin: A. Töpelmann, 1964, paper DM 34), xxx and 259 pp. Bibliography.

This re-edition of the Jeremias *Festschrift* [cf. *NTA* 5 (3, '61) p. 366] is supplemented by an appreciation of Jeremias written by M. Black [§ 7-743] and a bibliography of J's works up to 1963, compiled by C. Burchard. All the articles were abstracted in *NTA* 5 (3, '61).

R. LE DÉAUT, *Liturgie juive et Nouveau Testament. Le témoignage des versions araméennes*, Scripta Pontificii Instituti Biblici 115 (Rome: Institut Biblique Pontifical, 1965, paper 600 Lire or \$1.00), 91 pp. Bibliography. Indexed.

The influence of ancient Jewish liturgy and the related Aramaic versions upon the early Christian Church is the subject of Le D's booklet which is based on a conference given at the Pontifical Biblical Institute in January, 1965. He stresses the importance of research on the Targums if one is to understand fully the linguistic problems in redaction-criticism.

W. LOWRIE, *Art in the Early Church*, Harper Torchbooks/The Cloister Library TB 124 (Rev. ed.; New York—London: Harper & Row, 1965, paper \$2.75), xi and 229 pp., 150 plates. Bibliography. Indexed.

In surveying early Christian art from apostolic times to approximately the sixth century, L's volume begins with chapters on inscriptions and frescoes of the catacombs, and then supplies material on sarcophagi, churches, monuments, textile art, and civil and ecclesiastical dress. The book was originally published in 1901 (New York: Macmillan) as *Monuments of the Early Church* [British title: *Christian Art and Archaeology*] and was revised first in 1947 and then again in 1958 shortly before the author's death.

T. MAERTENS, *Heidnisch-jüdische Wurzeln der christlichen Feste*, trans. S. Loersch (Mainz: Matthias-Grünewald Verlag, 1965, DM 15.80), 192 pp. Bibliography.

A translation of his *C'est fête en l'honneur de Jahvé* (Bruges: Desclée de Brouwer, 1961), M's study commences with a brief survey of pagan festivals: new moon, new year, first fruits, harvest, etc. Next he investigates their Israelite counterparts in detail and then the subsequent transformation into Christian feasts. Greatest attention is given to the relations between Tabernacles and Easter, First Fruits and Easter, Weeks and Pentecost, Sabbath and Sunday. A concluding chapter looks at the phenomenon as a whole, especially in its eschatological perspectives.

R. P. MARTIN, *Worship in the Early Church* (Westwood, N.J.: Fleming H. Revell, 1965, \$2.95), 144 pp. Indexed.

"The aim of this book is to quicken a practical concern in the life and worship of our Churches today." To achieve this aim, M introduces readers to the NT evidence for early Christian principles and practices of corporate worship. He includes chapters on the NT Jewish inheritance, the prayers and hymns of the NT, the earliest creeds and confessions, baptismal teaching and practice and the background, significance and practice of the Lord's Supper in the early Church.

J. H. ROBERTS, *The Q Document* (New York: William Morrow, 1964, \$4.75), 289 pp.

Under the pseudonym of Roberts, a Los Angeles TV script writer and novelist constructs a novel around some rudimentary ideas about the Qumran discoveries. The story includes Red Chinese intrigue, Vatican espionage, Nazi involvement, etc.

C. ROTH, *The Dead Sea Scrolls. A New Historical Approach* (New York: W. W. Norton, 1965, \$4.50), xx and 99 pp. Indexed.

For this [second] edition of his 1959 book, *The Historical Background of the Dead Sea Scrolls* [cf. *NTA* 4 (1, '59) p. 185], R has added a new introduction [= § 9-381] in which he insists that his conclusion that the Qumranites were "the *Sicarii*-Zealots of Masadah" is irrefutably established. In addition to the change in title, the new edition includes two new appendixes: "The Era of the Habakkuk Commentary" [§ 6-951], and "The Zealots—A Jewish Sect" [§ 3-767].

W. A. SHOTWELL, *The Biblical Exegesis of Justin Martyr* (London: S. P. C. K., 1965, paper 19 s. 6 d.), vii and 136 pp. Bibliography. Indexed.

An examination of Justin Martyr's exegetical methods by a professor of NT studies at Berkeley Baptist Divinity School, concludes that the commonly accepted reliance of Justin on Philo cannot be substantiated. Rather, S's comparison of Justin with contemporary Jewish exegetes leads him "to consider Justin as an interpreter influenced greatly by Palestinian Judaism."

A. VON HARNACK, *Marcion. Das Evangelium vom fremden Gott. Eine Monographie zur Geschichte der Grundlegung der katholischen Kirche* [2nd ed.; Leipzig: 1924]. *Neue Studien zu Marcion* [Leipzig: 1923] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964, DM 42), xvii, 235, 455* and 28 pp. Indexed.

The second revised edition (1924) of von H's study in depth of Marcion, his life, work, influence, etc., including 13 appendixes (on the *apostolikon*, *euangelion*, etc.) is again available in this reprint from Darmstadt. As a supplement there is included the 1923 edition of his *Neue Studien zu Marcion* (omitting the eight pages of corrections and additions). Von Harnack notes that his prime purpose was to reconstruct Marcion's Bible text and all the other appendixes, explanations, introductory matter, etc., are subordinated to this purpose.

R. McL. WILSON, *The Gnostic Problem. A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy* (2nd ed.; London: Mowbray, 1964, 35 s.), xi and 274 pp. Bibliography. Indexed.

First published in 1958 as an expansion of his Cambridge dissertation, W's investigation explores the relations between 2nd-century Gnosticism and Diaspora Judaism. Noting that the mere use of terms and ideas such as gnosis, dualism, etc., does not constitute Gnosticism, W sees systematic Gnosticism as

arising from an imperfect grasp of Christian principles by people brought up in a Hellenistic environment. The principal chapter compares in detail the theological tenets of Judaism and Gnosticism: God, the world, man, salvation, the Redeemer.

ADDITIONAL BOOKS RECEIVED

R. AFFEMANN, *Tiefenpsychologie als Hilfe in Verkündigung und Seelsorge* (Stuttgart: Calwer Verlag, 1965, paper DM 5.80), 66 pp.

D. ATTWATER, *The Penguin Dictionary of the Saints*, Penguin Reference Book, R 30 (Baltimore: Penguin Books, 1965, paper \$1.45), 362 pp.

G. B. BARBOUR, *In the Field with Teilhard de Chardin* (New York: Herder & Herder, 1965, \$5.50), 160 pp.

J. H. BAUMGAERTNER, *Declaration of Dependence. Sermons for National Holidays* (St. Louis: Concordia Publishing House, 1965, paper \$2.00), 135 pp.

C. M. BISHOP, *Missionary Legal Manual* (Chicago: Moody Press, 1965), 158 pp.

Die Botschaft Gottes. Eine biblische Schriftenreihe, ed. O. Schilling and H. Schürmann, II. Neutestamentliche Reihe (Leipzig: St. Benno-Verlag, 1964).

12. E. PETERSON, *Apostel und Zeuge Christi. Auslegung des Philipperbriefes* (paper DM 2), 63 pp. [Cf. *NTA* 7 (3, '63) p. 394.]

15. A. SCHULZ, *Jünger des Herrn. Nachfolge Christi nach dem Neuen Testament*, 89 pp. [Cf. *NTA* 9 (1, '64) p. 152.]

Bruderschaft und Brüderlichkeit, Pastoral-katechetische Hefte 22 (Leipzig: St. Benno-Verlag, 1964), 82 pp.

P. CHAUCHARD, *Man and Cosmos. Scientific Phenomenology in Teilhard de Chardin*, trans. G. Courtright (New York: Herder & Herder, 1965, \$4.50), 192 pp.

M. COLACCI, *Christian Marriage Today. A Comparison of Roman Catholic and Protestant Views with Special Reference to Mixed Marriages* (Rev. ed.; Minneapolis: Augsburg Publishing House, 1965, paper \$1.95), xi and 203 pp. Bibliography. Indexed.

Concilium. Theology in the Age of Renewal (Glen Rock, N.J.: Paulist Press, 1965, \$4.50 each).

Vol. 4, *Ecumenical Theology: The Church and Ecumenism*, ed. H. Küng, viii and 215 pp.

Vol. 5, *Moral Theology: Moral Problems and Christian Personalism*, ed. F. Böckle, viii and 183 pp.

Vol. 6, *Fundamental Theology: The Church and the World*, ed. J. B. Metz, viii and 184 pp.

P. CORRÊA DE OLIVEIRA, *The Freedom of the Church in the Communist State. The Church, the Decalogue and the Right of Ownership* (4th ed.; São Paulo: Boa Imprensa, 1964), 28 pp.

W. L. DULIÈRE, *De la dyade à l'unité par la triade. Préhistoire de la religion biblique. L'Avenir du divin* (Paris: Adrien Maissoneuve, 1965), 560 pp., illustrated.

Erfurter Theologische Studien, ed. E. Kleineidam and H. Schürmann (Leipzig: St. Benno-Verlag, 1964).

14. E. KLEINEIDAM, *Universitas Studii Erffordensis. Überblick über die Geschichte der Universität Erfurt im Mittelalter 1392—1521*. Teil I: 1392—1460 (paper DM 24.50), xxv and 398 pp. Bibliography.
15. W. ERNST, *Die Tugendlehre des Franz Suarez. Mit einer Edition seiner römischen Vorlesungen "De Habitibus in communi"* (paper DM 21), xvi and 278 pp. Bibliography. Indexed.
17. J. KLAPPER, *Johann von Neumarkt, Bischof und Hofkanzler. Religiöse Frührenaissance in Böhmen zur Zeit Kaiser Karls IV.*, xii and 176 pp. Bibliography. Indexed.

Faith and Ethics. The Theology of H. Richard Niebuhr, ed. P. Ramsey, Harper Torchbooks/The Cloister Library, TB 129 L (New York: Harper & Row, 1965, paper \$1.95), xii and 314 pp., photo. Bibliography. Indexed.

J. H. GERSTNER, *Survey of Major Cults*, Study Graph (Chicago: Moody Press, 1965).

E. A. GOERNER, *Peter and Caesar. The Catholic Church and Political Authority* (New York: Herder & Herder, 1965, \$5.95), 282 pp. Indexed.

Handbook for Special Preaching, ed. A. O. Baillargeon, O.M.I. (New York: Herder & Herder, 1965, \$4.50), 192 pp. Bibliographies.

Harper ChapelBooks (New York: Harper & Row, 1965).

CB10 F. W. KATES, *A Moment Between Two Eternities* (paper \$1.95), xi and 189 pp. Indexed.

CB14J J. S. BONNELL, *No Escape from Life* (paper \$1.60), viii and 215 pp. Indexed.

CB17J D. D. WILLIAMS, *God's Grace and Man's Hope. An Interpretation of the Christian Life in History* (paper \$1.60), 215 pp. Indexed.

E. HILLMAN, C.S.Sp., *The Church as Mission* (New York: Herder & Herder, 1965, \$3.75), 144 pp.

L. W. HUTTAR, *Jack and Jill Stay for Church. How to Lead a Churchtime Nursery* (Chicago: Moody Press, 1965), 91 pp., illustrated.

W. A. JOHNSON, *On Religion: A Study of Theological Method in Schleiermacher and Nygren* (Leiden: Brill, 1964, 16 gld.), x and 168 pp. Bibliography. Indexed.

The Key to Sunday School Achievement, prepared by Greater Chicago Sunday School Association, ed. L. O. Richards (Chicago: Moody Press, 1965), 100 pp.

Das Leben unseres Herrn in 24 Bildtafeln von Fra Angelico (Munich: Ars Sacra, 1964, DM 6.40), 24 pp., 24 color illustrations.

Sammlung Lob und Dank (Munich: Ars Sacra, 1964, DM 5.20 each), each 23 pp., 15 color illustrations.

P. CHRISTIAN, *Lob der Mutter Gottes*.

P. CHRISTIAN, *Lob der Heiligen Nacht*.

P. CHRISTIAN, *Lob auf Christi Leid und Auferstehung*.

Mentor-Omega Books (New York—London: New American Library).

MT426 J. NUTTIN, *Psychoanalysis and Personality. A Dynamic Theory of Normal Personality*, trans. G. Lamb (3rd ed.; 1962, paper \$.75), 332 pp. Bibliography. Indexed.

MP550 J. PIEPER, *Leisure. The Basis of Culture*, trans. A. Dru (1963, paper \$.60), 127 pp.

MT571 *The Essential Erasmus*, ed. and trans. J. P. Dolan (1964, paper \$.75), 397 pp. Bibliography. Indexed.

MT601 *The Essential Augustine*, ed. V. J. Bourke (1964, paper \$.75), 272 pp. Bibliography. Indexed.

MT604 P. FRANSEN, *Divine Grace and Man*, trans. G. Dupont, S.J. (Rev. ed.; 1965, paper \$.75), 207 pp.

K. RAHNER, S.J., *Spiritual Exercises*, trans. K. Baker, S.J. (New York: Herder & Herder, 1965, \$5.50), 287 pp.

D. D. RUNES, *The Jew and the Cross* (New York: Philosophical Library, 1965, \$2.75), 94 pp. Bibliography.

C. C. RYRIE, *Dispensationalism Today* (Chicago: Moody Press, 1965, \$3.95), 221 pp. Bibliography. Indexed.

M. H. SCHARLEMANN, *Healing and Redemption* (St. Louis: Concordia Publishing House, 1965, paper \$1.95), 122 pp. Bibliography.

A.-Z. SERRAND, O.P., *Évolution: technique et théologies*, Rencontres 68 (Paris: Cerf, 1965), 253 pp.

G. S. SLOYAN, *To Hear the Word of God. Homilies at Mass* (New York: Herder & Herder, 1965, \$4.95), 304 pp.

L. SOUBIGOU, *Les Évangiles du Dimanche lus, médités, prêchés* (New ed.; Paris: Lethielleux, 1965, paper 20 F), 459 pp. [Cf. NTA 7 (2, '63), p. 268.]

J. SPLETT, *Er ist das Ja* (Munich: Ars Sacra, 1964, DM 6.40), 95 pp.

SULPLICIUS SEVERUS, ET AL., *The Western Fathers, Being the Lives of Martin of Tours, Ambrose, Augustine of Hippo, Honoratus of Arles, and Germanus of Auxerre*, trans. and ed. F. R. Hoare, Harper Torchbooks/The Cathedral Library, TB 309 (New York: Harper & Row, 1965, paper \$1.95); xxxii and 320 pp.

J. THEVENET, *La confiance en Dieu dans les psaumes*, Studia Regina Mundi 3 (Paris: l'Orante, 1965), 133 pp. Bibliography. Indexed.

C. VOLLERT, S.J., *A Theology of Mary*, Saint Mary's Theology Series, 3 (New York: Herder & Herder, 1965, \$5.50), 253 pp. Indexed.

G. WEIGEL, S.J., *Churches in North America. An Introduction*, Schocken Books SB 95 (New York: Schocken Books, 1965, paper \$1.75), 152 pp. Indexed.

R. N. WHYBRAY, *Wisdom in Proverbs. The Concept of Wisdom in Proverbs 1—9*, Studies in Biblical Theology, No. 45 (Naperville, Ill.: Allenson, 1965, paper \$2.85), 120 pp. Bibliography. Indexed.

J. F. WILSON, *An Introduction to Church Music*, Christian Handbooks (Chicago: Moody Press, 1965), 207 pp. Indexed.

NOTICES

Reprints of NTA, Vols. 1—3.

The response to our notice about a proposed reprint of the first three volumes of *NTA* has been quite favorable. If you have not already sent in your reply card, please do so at your earliest convenience. Final details for our plans will be announced in the next issue of *NTA*.

Change of Title.

So that our readers will not be confused we call attention to the fact that two journals have recently changed their titles.

Ciencia y Fe ceased to appear under that title with the completion of vol. 20 (1964). With vol. 21 (1965) the journal is known as *Stromata*.

The Dublin Review, after the completion of vol. 234 (1961), discontinued that title. Vols. 235—238 were entitled *The Wiseman Review*. With vol. 239 (1965) the editors have resumed the former title of *The Dublin Review*.

New Journal.

Harper Torchbooks has commenced the publication of a new journal under the editorship of R. W. Funk in collaboration with a team of American and German scholars. The periodical is known as the *Journal for Theology and the Church*. The NT articles will be abstracted regularly beginning with *NTA* vol. 10, No. 2.

